

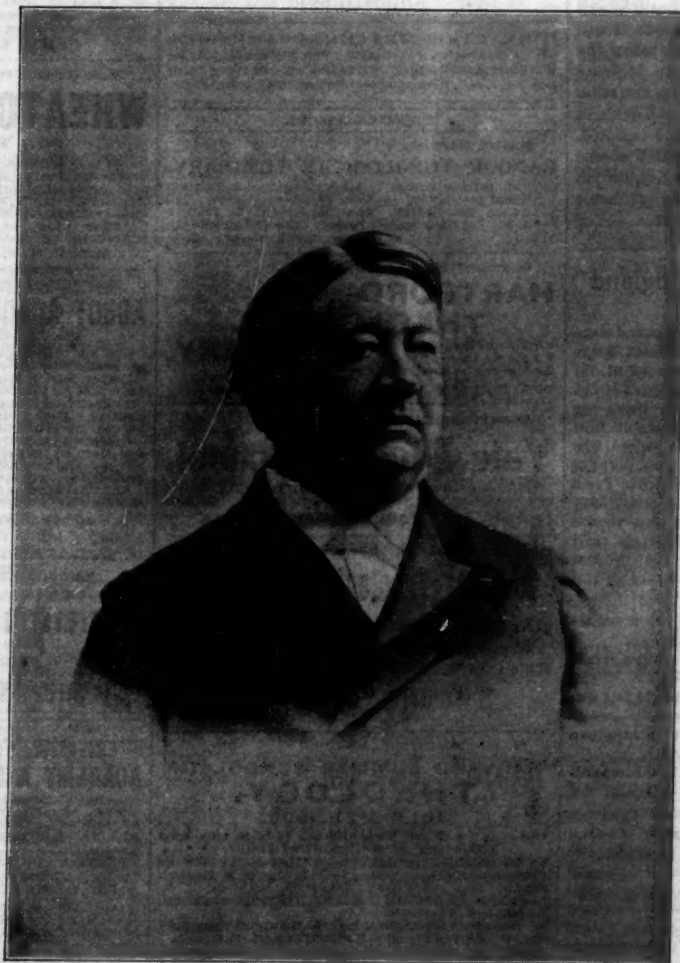
Volume LXXXV

Number 22

THE CONGREGATIONALIST

Boston Thursday 31 May 1900

ADOLPHUS J. F. BEHREND



Born in Nijmegen, Holland, Dec. 18,
1830; died in Brooklyn, N. Y.,
May 28, 1900

The Business Outlook

The general tenor of trade reports would seem to indicate that the volume of business is gradually decreasing, although not to any serious extent. Efforts are being made to make production conform to present conditions and it is thought that when this readjustment has been brought about general trade and prices will be in a very much steadier condition than at present. The aforementioned readjustment is most notable in iron, steel and lumber. The failure of Price, McCormick & Co. this week has made unsettlement in the cotton trade and the prices of cotton options have suffered declines.

As regards the dry goods trade, advices continue to note a reluctant retail demand, which in turn adversely affects the reorder business; nevertheless, cotton goods production is believed to be heavily sold ahead. Weakness in wool continues, and manufacturers are holding off before placing buying orders. The boot and shoe market is dull with some slight recession in prices, both for finished articles and for hides and leather. The weakness is perhaps more pronounced in lumber than a week ago. The most active branch of the entire trade situation of the country seems to be in groceries.

Bank clearings for the past week aggregated \$1,524,901,572, a decrease of ten per cent. from those of the previous week, and of nineteen per cent. from the corresponding week a year ago. Railroad earnings are larger, if anything, than in any previous year, but it seems that with a decreasing volume of trade it will only be a question of a short time when the carrying companies will report some decrease in their receipts. The speculative situation remains intensely dull, both in New York and Boston, but a very strong undertone is noted. It is believed that the decline which stocks have already suffered means that liquidation has run its course and that on any favorable news prices will have a sharp upturn.

Agreeing with New England

Some Interior Views

The aim of this paper is to make it more and more useful to the great body of Christians at large. While it is published nearer the sources of our denominational life than are other papers of our order, it nevertheless recognizes that there are strongholds of Congregationalism outside of New England. That these centers may be served, *The Congregationalist* has a carefully selected corps of correspondents distributed over a wide area. From them it receives frequent intelligent and timely letters. The issue of May 24 and this week's report of the Illinois Association illustrate their quality. How far our readers of the Interior voice the sayings of New England regarding this journal is seen from the following:

"The Congregationalist seems to me most admirably to fulfill its mission."—Michigan.

"A paper of exceeding value and always seized upon with ravenous avidity."—Ohio.

"I greatly enjoy the paper and should feel unfurnished without it."—North Dakota.

"A religious paper best fitted to strengthen and instruct the people."—Minnesota.

"I never hesitate to say that it is incomparably the best family paper I know."—Illinois.

Residence outside of New England need not weaken interest in this religious journal. The end sought by editors and publisher is to minister to the entire field. No paper covers Congregationalism so thoroughly. As members of Congregational churches, it is a necessity. Fellowship is increased through acquaintance, and loyalty to our educational and benevolent institutions is fostered by knowledge. The new method of presenting Church News is well received. More space is given to matters of real import; local and often uninteresting gossip is omitted.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

For Abuse of Alcohol

Take Horsford's Acid Phosphate.
Dr. E. B. Davis, Dayton, O., says: "Very good results in cases of nervous debility from excessive drinking, and insomnia."

Congregational Home Missionary Society

The seventy-fourth annual meeting will be held in the First Congregational Church, Detroit, Mich., Tuesday, Wednesday and Thursday, June 5 to 7. The annual sermon will be given by Rev. Philip S. Moxon, D.D., of Springfield, Mass. Gen. O. O. Howard will preside at the several sessions and make an address on Wednesday morning, June 6. It is expected that an unusually large number of home missionaries will be in attendance. The eighteenth anniversary of the woman's department occurs on Wednesday. The Home Missionary Appeal to the Large Giver will be discussed on Wednesday evening and Home Missions and the Larger America on Thursday evening. Among the speakers are Dr. A. E. Dunning, Rev. H. C. Herring of Omaha, Dr. A. H. Bradford, Dr. S. H. Virgin, Rev. L. L. Wirt will tell of the work at Nome, Alaska. Field Secretary F. D. Foot will speak of his recent visit to the Western field.

RAILROAD FARES

The usual concessions of a fare and a third have been granted by the Western, Central, Trunk Line and New England Passenger Associations. The plan calls for the payment of full first-class fare going to Detroit, taking certificate of ticket agent at starting point or nearest certificate station. Upon presentation of these certificates, properly indorsed by railroad official, who will be in attendance at the First Church in Detroit, one-third fare returning may be obtained.

HOTELS

American plan. Barclay Hotel, \$1.50 and \$2 per day. Cadillac Hotel, \$3 to \$5 per room, \$2.50 to \$5 per day. Griswold House, \$2, \$2.50 and \$3 per day. Normandie Hotel, \$2 to \$2.50 per day. Russell House, \$3 to \$5 per day. St. Clair Hotel, \$2.50 to \$3.50 per day; two in room, \$2 to \$3.50 per day. Wayne Hotel, \$2.50 to \$3.50 per day. European plan. Cadillac Hotel, \$2 to \$5 per day. Library Park, rooms 50 cents, 75 cents, \$1 and \$1.50. Meals 25 cents.

Correspondence concerning accommodations can be addressed to Rev. H. P. DeForest, D.D., 16 Charlotte Avenue, Detroit, Mich.

The human heart is always inclined to divide itself when it ought to be undivided.
—H. C. Trumbull.

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HERE THIS WEEK.—The first announcement of ice chests this spring appears in this paper today from the Paine Furniture Company. It is not too early to talk of a new refrigerator for this year. As selling agents they show a very complete line both for private houses and business places of all kinds. The Eddy is a scientific ice house, and will last for twenty years of perfect service. Our readers may be interested to turn to the announcement in another column.

TO TEACHERS ATTENDING NATIONAL EDUCATIONAL CONVENTION, CHARLESTON, S. C.—A more delightful trip cannot be had than to take a side trip to the mountains of western North Carolina, the "Land of the Sky," on their return from the Charleston convention. The route of the Southern Railway, New York to Charleston, carries you in close touch with the mountain region of North Carolina; in its entirety makes one of the choicest summer resorts of the world. In area the mountain region of North Carolina is almost as extensive as that which encompasses the Alps. The peak of the "Land of the Sky," Mount Mitchell, is by far the highest mountain of the East. It rises 6,711 feet, and is one of forty-three peaks which look down on the highest of New England summits. Those going to Charleston by the Southern Railway pass through the historic battlefield section of Virginia, where Union and Confederate blood was spilled, and then through the most interesting section of the South. Interesting literature of the trip will be furnished upon application. The round-trip rate to Charleston for the occasion of National Educational Association is one fare for the round trip, plus \$2 membership fee. For full particulars apply to George C. Daniels, N. E. P. A., 228 Washington Street, Boston.

ENDEAVORERS TO THE MOUNTAINS.—To please those Endeavorers who cannot make the London trip a delightful excursion has been arranged which will leave Boston on July 3, after bidding the Londoners *bon voyage*, for a seashore and mountain tour. The rate for the round trip, including all expenses, is but \$25, and the itinerary is as follows: Leave Boston for Old Orchard on July 3 at 5.20 P. M., arriving at the beach at about 8 P. M., where the party will remain until Friday, July 6, at 7.30 A. M., when the trip to Fabyan will be made via Portland and the Crawford Notch. The sojourn at Fabyan lasts until Monday, July 9, when the homeward trip will be made to Boston via Plymouth and the Merrimack Valley, and to Springfield and vicinity via the far-famed Connecticut River route. Of Old Orchard a great deal might be said. It is a most delightful place, the ways for enjoyment are numerous and includes drives and walks to interesting and delightful sections. Boating, bathing and fishing may be indulged in without restraint, and the new Ocean Pier is a source of delight to every visitor. There are many other features which afford a variety of entertainment, and every available moment at Old Orchard can be used to good advantage. The trip through Crawford Notch is marvelously interesting, and a wide variety of mountain scenery unfolds itself with panoramic swiftness, and every moment some new and resplendent feature is revealed while en route to Crawford's. At Crawford's one gets a view of Mt. Washington, and the Presidential Range is in sight from there on to Fabyan. Perhaps the most notable of the side trips which can be made from Fabyan is the trip up Mt. Washington, but the tour to Maplewood, Bethlehem, Profile House and the Flume is equally as interesting. From Fabyan to Boston there is an ever-changing spectacle, and the grandeur and gorgeousness of the highland, lowland, river, lake and mountain scenes which follow each other in rapid succession are strikingly impressive. That stage of the route to Springfield through the Connecticut Valley is most delightful, and all in all for \$25 it would be difficult to select a more delightful and interesting tour. This trip will include a trip down Boston Harbor on the City of Jacksonville, which boat will act as convoy to the Londoners as far as Boston Light. Information regarding this trip can be had of Mr. H. N. Lathrop, Boston, and for Connecticut of Mr. J. H. Mansfield, New Haven, Ct.

SPEAKS FROM EXPERIENCE.—Brighton, Mass., May 18, 1900. James Owen, 412 Western Avenue, this city, says that for that tired and worn-out feeling and as a strength builder he has found Hood's Sarsaparilla without an equal. He has frequently taken it and derived great benefit from its use. This medicine possesses peculiar power to invigorate and strengthen the system. It purifies, enriches and vitalizes the blood.

THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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THE CONGREGATIONALIST

AND BOSTON RECORDER

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Our Native Trees and How to Identify Them

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Genera and Species.
Illustrations.
Guide to the Trees.
Descriptions of the Trees.
Form and Structure of
Root, Stem, Leaf, Flower
and Fruit.
The Tree-Stem or Trunk.
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Glossary of Botanical
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Index of Common Names.

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¶ To such of the general public as habitually live near fields and woods; or whose love of rural life has led them to summer homes in hill country or along the seashore; or whose daily walks lead them through our city parks and open commons.

¶ To all those who feel that their enjoyment of outdoor life would be distinctly increased were they able easily to determine the names of trees.

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The JUNE ATLANTIC

The INDEPENDENCE of the EXECUTIVE

By Ex-President
CLEVELAND

In treating this subject of present vital interest, Mr. Cleveland briefly traces the relation of the Chief Executive to the legislative branch of the government from the adoption of the Constitution to our own time. With characteristic decision, he points out those duties which the President cannot evade or delegate to others.

A second paper, drawing largely from Mr. Cleveland's own experience, will appear in the July ATLANTIC.

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THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 31 May 1900

Number 22

The Christian World

One Theme for Extended Meetings

The custom of having one main topic is growing in favor with state associations, and wherever adopted testimony to its beneficial results is general. Massachusetts, for instance, this year considered The Teaching Function of the Church, Ohio The Significance of the Return of the Historic Christ, a distant Western association, Practical Problems, and other state gatherings throughout the country this spring have adopted substantially the same plan. It is likely to do away with random and profitless discussions and give unity and weight to the proceedings. If properly phrased and sufficiently comprehensive, it can be made to include the subtopics which need to be brought up at almost every meeting of this character. More and more are we impressed with the fact that the makers of programs determine the usefulness of great meetings. The success of the International Congregational Council and the Ecumenical Missionary Conference were due, in no small measure, to the care taken in preparing the programs. What is true of great international gatherings applies to the smallest gathering in the local church.

Unitarians and Congregationalists

Two features are conspicuous in the published addresses connected with the celebration in Boston last week of the seventy-fifth anniversary of the Unitarian organization. One is the absence of criticism of the beliefs of evangelical churches. The other is the positive note of vital Christian faith. This change, as compared with the utterances of Unitarians on similar occasions less than a decade ago, is one of the most remarkable in the religious movement of our time. Dr. Peabody's profoundly spiritual sermon on the Holy Spirit would edify any orthodox congregation. In it he describes the peculiar temptation to which Unitarians have so often yielded, and from which they seem to be escaping. He says:

The creed of negation constantly solicits us to a fellowship of denial and a policy of obstruction. It is a creed easy to preach and still easier to practice. It encourages the poor conceit of conscious superiority and the barren homilies of superficial controversy.

We are confident that, as Congregationalists read these addresses, they will find much less to offend than to persuade them of reviving kinship in Christian faith. The two companies, as President Hyde said, will continue to sail in separate ships, though, it is to be hoped, within helpful hailing distance of each other. But we believe that even many who have recoiled most sensitively from the attacks on their belief and experience by Unitarians in other days will be

moved to agree with the younger Eliot, the new president of the association, in this statement:

There is a growing feeling that the schism in the New England churches which was warranted by the conditions prevailing a century ago is now rapidly becoming a mere incident of history, and that the fundamental unity of purpose in the two branches of the Congregational church is being more and more recognized. As Unitarian and Trinitarian Congregationalists learn to hold their different forms of faith more largely and vitally, they grow inevitably in sympathy. These two communions have a common lineage, and the family instinct is still strong. With honorable inheritances, with neighborly good will, with common traditions, with all the influences of associated work and hope drawing them together, it will be hard, indeed, if matters of merely fallible opinion can forever keep them apart.

The International Council of Liberals

After some discussion respecting choice of name and breadth of inclusion, the delegates from abroad to the American Unitarian Association, in session in Boston last week, and representatives of that body agreed upon a tentative scheme of organization for what may be called the International Council of Liberals. The bodies represented and to a degree committed to the work of further organization are the American and British Unitarian Associations, the Unitarian churches of Italy, Hungary and Japan and the Free Christian Church of Belgium. Representatives of the Brahmo samaj of India were present, and although sympathizing heartily with the movement felt unwarranted in committing their associates in India to any such alliance. The first meeting is to be held in London in June, 1901. It is interesting to see how this movement for international fellowship and comparison of views has at last gripped the most individualistic of religious folk. The Pan-Presbyterian Alliance in due time had as an imitator the Methodist Ecumenical Conference. Then we organized our International Council, and now the Unitarians and Liberals of Christendom are about to set up machinery which will insensibly shape them into less individualistic and more co-ordinate life.

The Network of Influence

Mr. F. W. Atkinson, until recently superintendent of the Springfield High School, but now charged with the grave responsibility of establishing a new system of education in the Philippines, is a prominent member of the South Congregational Church, of which Dr. P. J. Moxom is pastor. Dr. Moxom and many other of the eminent citizens of the city got together one evening last week and, under the auspices of the local board of trade, gave Mr. Atkinson a farewell reception. Mr. Atkinson, in his speech, said that one reason which determined his going to the islands was the high quality of the members of the commission

under whom he is to work. He intimated that he will do all he can to fight the saloon as well as to establish schools. He inclines now to start the new schools with the native dialects as the basis and English as a special study, but says that the commission is divided on this point. Study of what is being done at Hampton Institute and Carlisle leads him to put much store on industrial and commercial education in the new curriculum to be framed. It is interesting to note what might be called a circle of influence in this matter. Observation of his missionary father's experience in dealing with Hawaiian Islanders' education led General Armstrong to lay the foundations at Hampton as he did. Now Atkinson goes to Armstrong's great living, ever growing monument and admirable educational plant to get the principles and details of a curriculum of study adapted to millions of Pacific islanders far to the west of Hawaii, whom neither Armstrong nor—and much less—his father ever dreamed would in this year 1900 A. D., even in the remotest way, be under American influence.

Federation of Benevolent Societies

The movement suggested by the National Council of Congregational Churches, and later taken up by the six societies, looking to closer relations between them for the sake of greater efficiency, has advanced another step by the appointment of a committee of nine. This committee is "to advance the common interests of the societies," "and the utmost economy and efficiency of their administration." Each society chose one member, and the six members elected three others. The entire committee is as follows, the six first named being appointed by the societies: S. B. Capen, W. H. Wilcox, R. T. Hall, C. A. Hull, A. E. Dunning, J. H. Perry, H. H. Proctor, W. H. Strong, L. C. Warner. It is expected that the committee will hold its first meeting within two or three weeks.

World-Travelers as Missionaries

The influence exerted recently in Japan by Professor Ladd of Yale and Professor Wright of Oberlin, as well as the Haskell lectureship in India delivered three years ago by Dr. John Henry Barrows and more recently by Principal Fairbairn, shows how the efforts of missionaries in arresting the attention of educated and intelligent Hindus may be greatly supplemented by men of international reputation as lecturers. Professor Ladd, on the invitation of the Japanese government, lectured at the Imperial University and then proceeded to India where, under the management of missionaries, he also spoke with no little effect. Professor Wright of Oberlin College, whose reputation as a scientist has long preceded him, upon his scientific journey around the world carried in

Japan a month addressing different audiences according to arrangements made by the missionaries. There is a strong desire in Japan and India to welcome and listen to such men who have made a reputation in any department of politics, business, professional life, journalism or authorship. A missionary's word may be discounted on the ground that he is sent out and supported to advocate Christianity. But if an eminent Christian statesman, a successful business man, a Christian journalist or author, professor or eminent pastor, of his own free will turns his steps to Japan and there gives addresses to Japanese audiences along the line of his profession, but always as a firm believer in Christianity, the influence will be great upon all classes. Every year Christian men representing all of these classes journey abroad. Why not occasionally make such a journey serve the missionary cause? We doubt not that while unlimited good would be accomplished, the one entering upon such work would get as much as he gave. We shall publish next week an account of Professor Wright's lectures in Japan.

The Presbyterian General Assembly has adjourned, after a brief

and comparatively peaceful and uneventful session. All action against Prof. A. C. McGiffert has been dropped. The petition of the conservative presbytery of New Brunswick for new legislation, which would provide for better forms of procedure in heresy trials, has been denied. The irritating matter of Warsawiak, the Jew, and the Fifth Avenue Church has been thrust aside without any decision on the merits of the controversy, hoping that it will never appear again in the church courts. Preparations for aggressive work in the Philippines by missionaries of the denomination have been urged and ordered. Most important of all, the General Assembly has appointed, through Moderator Dickey, a committee to report to the next General Assembly on the vexed issue of creed revision or re-statement of creed. Ex-President Benjamin Harrison and Justice Harlan of the Federal Supreme Court are lay members of this committee; Prof. Herrick Johnson of McCormick Theological Seminary is its chairman. The composition of the committee makes it a representative one, moderately conservative being the term which best describes it. The passage of the new rule governing nomination of committees of the General Assembly was one of the distinct advances made by the assembly in the direction of greater democracy and more representative government. Hereafter no stated clerk and moderator can pack committees, as it has been freely charged they have done in recent days. Nominations from specified districts of men competent to serve on committees will hereafter be made much as nominations for corporate membership in the American Board are now made with us. From these the moderator must select. This action, together with the decision of the assembly, although not yet ratified by the presbyteries, in favor of restricting voting in presbyteries to men in active pastoral work or other denominational service will do much to make it possible for the rank and file of

the clergy and laity to adapt the machinery and creed of the denomination to the needs and best thought of the hour.

Unexpected Fruitage An instance of the far-reaching influence of good seed dropped by the wayside is found in connection with the late Dr. A. Huntington Clapp of the Congregational Home Missionary Society and former New York correspondent of *The Congregationalist*. The week after his death, a little over a year ago, his picture appeared on our cover. Some months afterward a Maine minister, in his pastoral rounds, came upon this single page of the paper among the personal effects of a man whom he was wont to visit during a long illness. To the sentence underneath the portrait, expressing in Dr. Clapp's own language his confidence in a future life and in his own redemption through Christ, this invalid had subscribed his name, as if it were his personal creed. The minister had found the man unresponsive to efforts to approach his spiritual life, but it seems that this picture of a good man, together with its brief confession of faith, had done the work which sermons and interviews had failed to accomplish.

The Excommunication of Tolstol

Metropolitan Antonus of the Greek or Orthodox Church of Russia is said to have dispatched to the clergy of that body with its 75,000,000 adherents, a letter ordering them to refuse to Count Lyoff Tolstol, alive or dead, the privileges and rights of an Orthodox layman, unless before his death he shall repent, acknowledge the Orthodox doctrine and return to the church. The wonder is that the blow has not fallen before, and the wonder also is that it is not more severe now. But reports from St. Petersburg credit the Holy Synod with some regard for popular opinion, hence it has not acted as drastically as it would have had the Metropolitan of St. Petersburg, Kleff and Moscow had their way. Tolstol for so long a time has been a Protestant at heart, a despiser of ritualism, sacerdotalism and formalism of any kind in religion, whether of doctrine or ritual, that nothing but his great fame as an author and friend of the plain people has saved him from personal indignities as well as ecclesiastical discipline. Indeed, so far has he reacted from the formalism of doctrine, that it is doubtful whether he would feel at home in most of the Protestant bodies of Europe or this country. His gospel of non-resistance, his naturalistic interpretation of the life of Jesus Christ, his asceticism, and his literalistic interpretation of the gospel would not make him welcome in the average Lutheran, Anglican, Presbyterian or Congregational church. Yet there he lives, the most colossal figure in present day European literature, fighting against militarism, against individual ownership of land, against the lusts of the flesh, and for a return to primitive Christianity.

Fruits of Martyrdom

In 1834 two missionaries, Munson and Lyman, who had gone out from Boston, penetrated into the interior of Sumatra, seeking to begin a mission among the natives of the Batak tribe. They were

attacked in the forest, killed and their bodies were eaten by cannibals. Yet their effort to carry the gospel to that country was not forgotten. A German, Dr. Schreiber, who was for seven years a missionary to these people, tells in the *June Missionary Herald* the wonderful story of the fruits of labors of those who, after many years, followed in the footsteps of the martyrs. There are now about 45,000 Christian Bataks in the churches, with 6,000 others under instruction for baptism. More than 200 natives are laboring as preachers, evangelists and teachers, and about 800 elders assist in caring for little churches scattered among the villages. A large number of the churches are self-supporting, with buildings erected by the natives. Dr. Schreiber saw one of the sons of the murderer of the two missionaries and learns that he has asked for a teacher who was soon to be sent to his village. Such untimely deaths, in God's providence, prepared the way for the Christianizing of a savage people.

Robert College

The present strained relations between the United States and Turkey do not disturb the administrators of Robert College on the Bosphorus. They have just authorized the appointment of three new professors, the erection of new buildings for recitation rooms, laboratories and a gymnasium, and the raising of a fund for keeping up the library and apparatus. These enlargements call for about \$250,000. We know of no place where investments thus far have brought more satisfactory returns. During the last thirty years the college has educated more than 2,000 young men of various nationalities, many of whom are having important influence in public affairs in the East. Under Pres. Cyrus Hamlin, its founder, and Dr. Washburn, its present president, this college has had a romantic and successful career. The trustees, in appealing for the enlargement of its endowment, express confidence in its permanence, whatever changes may come to Turkey. They say:

It is, of course, possible that within the next fifty years Russia may take the city. This event has been regarded as near at hand for more than a hundred years. Her chances are no better now than they were in the last century. The appearance of Germany as a great military power in Asia Minor is a new factor which diminishes her chances. If Russia should come to Constantinople it would be with the consent of the great Powers, and it is altogether improbable that the great Protestant and Catholic Powers would allow her to ignore their rights. There is no reason to suppose that it would be necessary to remove the college to Smyrna, or any other place, if its affairs were conducted with discretion and with proper consideration for the new order of things. As we have no political ends in view there is no reason why it should be more difficult to adapt ourselves to a Russian than to a Turkish government. On the whole, it may be said with confidence that there is nothing in the political situation to disturb our faith in the future of the college. Its future depends, under God's blessing, upon its friends and administrators.

Ministers' Salaries

Every now and then some one suggests that a minister's salary ought to be about the same as the average of the earnings of the members of his congregation. The statement has a certain sound of justice but does not bear serious examination. Are there many congregations which

would be content if their pastor possessed only their own average of knowledge, culture and leadership in religious matters? Do they not rather desire and expect him to be decidedly above that average? Is not that wish prominent when they are seeking a pastor? In some instances, where the average intelligence and energy of the people is exceptionally high, it may not be practicable to secure a minister superior in these particulars. But in most cases it is. Leaving wholly out of consideration the costliness of the long and thorough education, without which no minister is properly qualified for his work, his services ought to be, and seldom fail to be, worth more to the church in money than the average income of the congregation. In point of fact, however, the suggestion is more often acted upon than many suppose. There must be hundreds of ministers whose salaries are even less than the average earnings of their adult male hearers. No other profession has to face more often the strain of severe effort to make both ends meet.

The Evolution of Methodism

The General Conference of the Methodist Episcopal Church which has been for more than three weeks in session in Chicago records greater changes than any other conference meeting in the history of the denomination. These changes do not appear to have been made arbitrarily. They are rather the natural result of a great vital institution adapting itself to present conditions.

John Wesley—or rather the Holy Spirit dwelling in him—was the creator of Methodism. Moved by the personal experience of full trust in Jesus Christ for salvation in a time when men in the church were mainly relying on intellectual belief and the use of the sacraments as evidences of Christianity, Wesley became a mighty spiritual force. He used it to organize a religious society, to which for many years he would not give the name of a church. Its distinctive external features were preaching and class meetings. Its administrators at first were preachers and class leaders. Its preachers were itinerant. They were moved from year to year, no one being allowed to remain more than three years in any one station. They were mostly uneducated, but their religious earnestness gave them power in the pulpit and their responsibilities of administration often developed in them shrewd practical sense. However, the churches were the better for frequent changes of ministers of this sort.

From these ministers Wesley formed his conference, a body of 100 itinerants who held the property of the church and administered its affairs. As the denomination developed, laymen were admitted to a share in the business, but ministers continued to hold sessions by themselves to order matters related especially to their office. After a time preachers came to be ordained and to assume the functions of pastors, administering the sacraments, etc. But the itinerancy continued as a distinctive feature of Methodism.

Organized Methodism began in the United States in 1784, and in most respects followed the customs of the denomination in England, of which it was

a branch. During the last half-century the character of the church has been steadily and rapidly changing. Increasing value has been placed on education, colleges and universities of high grade are maintained by Methodists, and many of the best educated ministers in this country are today of that denomination. A corresponding change has been going on in the lay element in the churches.

These changes have culminated in the action by this quadrennial conference, making laymen equal in number and privilege with ministers in that body. The conference has, by a large majority, 433 to 238, voted to abolish the time limit for ministers. Hereafter, a pastor may remain with one congregation as long as it chooses to retain him, with the consent of the bishop. And it may be taken for granted that in all the larger churches the wish of the congregation will be respected by the bishop.

This means, we believe, that important distinguishing features of the Methodist Church will gradually disappear. Removals of pastors may not be less frequent than now. But local churches will have much greater influence in deciding who their pastors shall be and how long they shall stay. The power of bishops and presiding elders will grow less, while that of laymen will increase.

This influence of laymen is already largely in evidence in propositions to reduce the number and salaries of secretaries of benevolent societies, in consolidating newspapers of the denomination, limiting the bookstores to the distribution of Methodist literature and in various ways to reorganize business affairs.

The proposition to admit women to the General Conference has for several years been discussed, and was once before referred to the district conferences, but in a way unworthy of the denomination, and it failed. This time the vote was taken intelligently and with purpose, and it is probable that it will succeed. Consistency seems to require Methodists to take this step, but we do not believe that the conference, if its constituency shall be changed as it is likely to be, can continue to transact the business of the denomination as it has done in the past.

This evolution of a great denomination, which we have attempted to suggest rather than to sketch, indicates the nearer approach to one another of Protestant bodies, in government as well as in doctrine. Congregationalists, once strongly Calvinistic, hotly opposed the Arminianism of Methodists and were as hotly opposed in turn. There is now no theological controversy between these denominations. Each is appropriating what appears true and helpful in both systems. In administration also both bodies are drawing nearer to each other. Congregationalists, while maintaining the independence of the local church, are finding greater efficiency in concentration, and the Methodist clergy are yielding much of their prerogative to the rank and file of their churches.

These movements, we believe, are guided by the Holy Spirit. So great changes as are projected by this conference may cause temporary disturbance and may require readjustments. But they mark genuine progress toward fellowship of different bodies of Christians

which will strengthen and enlarge the whole church of Christ.

Dr. Behrends

A prince among preachers has left us, a pastor loved as few are loved, a master in Christian theology, a friend whose loyalty to his friends never faltered.

Dr. Behrends inherited sturdy traits of body and mind from Dutch ancestors. The son of a Lutheran minister in whose home he grew up, he early came to think for himself, was led by the study of the Bible to turn at cost from the peculiar beliefs of the Lutheran body, worked his way through college and seminary and became a Baptist minister. After a decade of successful labors in two pastorates, he craved a wider fellowship than Baptists allowed, and again at cost to himself declared his conviction and withdrew from the denomination.

For almost a quarter of a century Dr. Behrends has ministered in two of the largest Congregational churches in this country, first in Union Church, Providence, and then for more than seventeen years, till his death, May 22, in Central Church, Brooklyn. That church witnesses to his faithful labors, with its more than 1,500 members, the Bethesda Church, once its mission, to which it gave 557 members three years ago, and with its thorough organization and perfect loyalty to its beloved leader.

Dr. Behrends was independent and outspoken in Congregational, as he had been in Baptist, fellowship. He disagreed with some of his brethren, but he willingly allowed to them the freedom which he claimed for himself. He was a diligent student of the history of the Christian Church, a theologian who knew thoroughly her creeds and the influences which shaped them. Keenly sensitive to changes in theological belief, instinctively conservative, he yet cherished warm sympathy with those of widely different views, whose dominant motive was to enter into closer fellowship with Christ. We have just compared his address at the Springfield meeting of the American Board in 1887, where he defended the conservative position, with his effective speech at the Worcester meeting in 1893, in which he pleaded for generous treatment of young men who were feeling their way to find sure ground for faith. These two addresses reveal the balanced judgment of a man of strong conviction and a great heart.

Three years ago Dr. Behrends wrote two articles in *The Congregationalist* sounding a note of alarm because of prevalent departure from the verities of Christian belief. Many of his brethren thought, as we did, that his fears were greater than the conditions warranted. The sentiment of those articles gave its tone to many of his later utterances. He felt that the authority of the Bible was waning among its supporters, and that with this decline Christians are abandoning the sure supports of their faith. To understand him well one needs to know what the Bible was in his Christian experience from his youth. It dominated his life. After he was fifty years old he refreshed his knowledge of Hebrew and twice read the Old Testament in the original, making careful annotations.

He said: "All that the Bible clearly teaches is essential. All that the Bible does not clearly teach has no part in the Christian faith." This position was unequivocal and it was unassailable.

In the whole Bible he found the Christ, the Son of God, and him Dr. Behrends preached with a love unfailing and an eloquence rarely equaled. His words reached far beyond his voice. Since his death a visitor from a distant land has spoken to us of his sense of bereavement and of his indebtedness for inspiration received from Dr. Behrends's writings.

Of personal friendship we will not speak further than to say what many would gladly say, that life has been made richer by acquaintance with this great soul, self-contained, yet sensitive, inspiring, giving love generous and unalloyed to his friends. And if we were to name one thing above all others that remained resplendent in his life it would be his loyalty to Jesus Christ. In the Easter sermon printed in *The Congregationalist* last month he spoke the desire now already satisfied when he said:

From the lowly manger to the loftiest heights of adoration he is still to me the personal man, distinct forever from the personal God, the one man in whom dwelleth the fullness of the Godhead bodily. The vision of his face is the only vision I ever expect to have of God, as Philip saw in him the Father. But that vision I confidently look forward to. I shall see him, the fairest among ten thousands, the first born of every creature, the Lord of men and angels, the eternal High Priest of my redemption, who bore my sins and conquered death. And I think, I think, that were I to see him only once, the gladness of my heart would wake an everlasting song!

Compulsory Arbitration

Very little progress has been made as yet towards the settlement of the disputes of capital and labor by voluntary arbitration. The most nearly ideal success has been attained in this state, where in 1896 our State Board of Arbitration and Conciliation was able to settle sixteen cases out of twenty-nine. But as the rule the failure of voluntary arbitration has been as signal as it has been lamentable. Plainly it is not to be depended upon for any permanent results of much value.

There is special significance, therefore, in the experience of the colony of New Zealand, where since 1895 compulsory arbitration has been established with the best results. Due to the patriotic sagacity of Mr. W. P. Reeves, then minister of labor in that colony, it was adopted with much misgiving by both employers and employees and only as an experiment. But it has proved itself reasonable, just, easy of enforcement and equal to all demands made upon it. It has become so popular that its permanence may be assumed to be settled.

For details concerning it we refer to Mr. Henry D. Lloyd's excellent little volume, *A Country without Strikes*, of which a review will appear next week in our literary columns. But we take space here to call attention to the policy therein outlined as affording, in a population closely resembling our own in its general characteristics and in the nature of its labor troubles, a solution of the grave problem involved which gives satisfaction to all concerned, and which ought to be as com-

plete and gratifying here or anywhere else as in New Zealand.

The new law, providing for compulsory arbitration, first before local Boards of Conciliation and later, if necessary, before a special court, is so wisely framed that it does not interfere in the least with individual liberty. It gives neither party the least advantage over the other. It gives to the public, the real arbiter, the full truth on each side. It secures victory for the right, not for the strong or influential. It does not prevent voluntary arbitration but encourages it, only interfering when this, if attempted, has failed.

It gives the people speedy and untechnical justice and at a merely nominal cost. It has completely ended strikes and lockouts. It does not fix prices. It has closed no factory but has greatly promoted the prosperity of the colony. It does not prevent disputes—although they are much less common—but it deals with them wisely, humanely and with absolute impartiality. The short-sighted or malicious agitators who formerly could bring about a strike now can only succeed in bringing about arbitration.

That this system has sustained itself for five years and has approved itself so fully to all concerned indicates that New Zealand has made a contribution to the settlement of the embarrassing labor question which is of world-wide value. As soon as the truth concerning it has become well known, and our own social and political economists, whether capitalists or working men, have mastered its meaning, it is likely to be proposed in this country. If given a fair trial, we see no reason why the same beneficent results may not be attained here which have transformed the labor world in New Zealand. Its success anywhere is directly in line with the progress of the gospel of Christ.

God's Voice in Nature

It pays to study the natural world attentively. Even the dweller in a city, who rarely escapes from the pavements, may find in some park, or even in the cloudland above him, enough of beauty and wonder to fascinate and instruct him, and he who dwells in the country itself, where nature changes from day to day, preserving a certain identity yet always characterized by variety of beauty, has only himself to blame if his higher nature be not quickened by his observation, and if he fail to see his Creator in the works of creation. The harmony, the beauty, the wonderful adaptation of means to ends, the regularity of the workings of natural law, and the benevolent provisions which God has made for the entertainment and delight of men all are impressed more than ever upon him who studies the changing phases of the little world around him.

Especially in early summer does this lesson seem to be impressed most powerfully. Then the most tender, sweet and beautiful aspects of nature are most in evidence. To him who stops to think about God, as the divine character and works are suggested by the natural world, surely our Father's benevolence, watchfulness, and affectionate concern, not merely for human life and growth but

also for the satisfaction of our æsthetic nature, our love of the beautiful, are revealed unmistakably. The God who made the wondrous beauty of the world cannot but be beneficent and loving. The God who clothed the trees with their millions of radiant and fragrant blossoms, who painted the gorgeous sunsets which crown the close of a summer day, and who has made many of his revelations of beauty none the less striking because they are less obvious and are discovered only by seeking, such a God is worthy of human devotion and service.

The impulse to praise God for his wonderful works is as natural to men now as it was to the Psalmist, and for the same reason. It is only the perverted mind, warped for the time by disease or sorrow and with its thought and sight misdirected, which fails to look up, as it were instinctively, to the Creator with thanksgiving and exaltation when the natural world makes its appeal to his heart as the spring expands into the early summer. It is easy to understand then how in the ages past men who knew little or nothing of God found themselves impelled to worship nature. In worshiping nature they were looking up through nature to nature's God, and he who today fails to hear God's voice, to see God's hand, and to read something of God's heart and spirit in nature must be deaf, blind and stupid beyond belief. The year brings scores of lessons with its rolling months, but in its own way no other is more impressive or more helpful than this.

Current History

National Honor at Stake

The gloomy fears of Senator Hale of Maine and the explicit charges of evil by Senator Bacon of Georgia, expressed in the United States Senate during the past week, together with the speeches of Senator Spooner of Wisconsin in defense of the general policy of the Administration and of Senator Platt of Connecticut in announcement of the Administration's determination to probe the Cuban frauds to the bottom, have made the debates of that body very acrimonious at times and always interesting and significant. Senator Spooner's speech covered portions of several days and, when brought together and edited, will probably serve as the guide for Republican orators and editors of the country in expounding the party position during the coming presidential campaign. Many of the documents quoted by him had never left the archives of the War Department before. One letter he read showed that Aguinaldo, at a time when nominally on friendly terms with the Americans, was conspiring with the Spanish commander at Manila to join forces and attack the Americans.

Senator Platt, in his speech defending the Administration from the charge of willingness to cover up facts in connection with the Cuban scandals, read from the letter of instruction given to Mr. Bristow by Postmaster-general Smith when the former set out for Cuba with authority to act for the Administration. He was informed that the investigation must be "of the most searching character . . . comprehensive and minute, covering every branch of the service and all

classes of officials. Its prosecution must be governed solely by the purpose of ascertaining the truth, and the whole truth, and it must be uncompromising and unsparing." This is admirable. May the Administration have nerve enough to live up to it should the trail of dishonesty lead higher up in the ranks of our administrators than is now imagined it will.

The investigation of the scandal is not to be left wholly to the Post Office Department officials. The Senate on the 26th voted to empower the Committee on Relations with Cuba to make a thorough investigation of the entire fiscal relations of the United States and Cuba from the time of our occupation up to April 30. Reports from the War Department thus far have been so inadequate and mixed that the Senate was driven to this course. We do not believe that there has been any general peculation or much extravagance in the Administration, but the accounts of our stewardship have not been well kept, and here and there men have been thieves and at the same time traitors to their country, in that they have set pelf above national good name.

The United States and Turkey The United States, through Mr. Griscom, in charge of our diplomatic headquarters in Constantinople, has again, and this time somewhat summarily, informed the Porte that the United States expects the \$100,000 indemnity to be paid promptly, and that in no circuitous, underhand way, with Mr. Cramp, the shipbuilder, acting as go-between, but in cold cash through regular diplomatic channels. Ahmed Pacha, admiral of the Turkish navy, is now in the country visiting our shipyards and factories. He denies any diplomatic mission. But it is believed that if our Government would agree to accept the indemnity due it in the guise of an extra appropriation to the Cramps for repairs affected on Turkish vessels which sadly need it, then Ahmed Pacha would soon close a contract with the Cramps. The London Times correspondent in Constantinople predicts that the money will soon be forthcoming.

British Elections English by-elections on the Isle of Wight and in South Manchester among the operative class, usually strongly Liberal, have resulted in overwhelming Unionist victories. The straight issue was made on the righteousness of the South Africa war and the doom of the republics as political entities. These victories incline some prophets to predict a dissolution of Parliament and an early appeal to the country by the ministry. Liberal demoralization will continue so long as the issue is as clean-cut as at present between John Morley and Sir Vernon Harcourt and the Radicals on the one side and Lord Rosebery, Sir Henry Fowler and the Liberal Imperialists on the other.

China and the United States The Chinese minister to Washington is said to have been so unconventional and disregarding both of propriety and precedent as to have taken to lobbying with senators and congressmen against laws which he considered inimical to the interests of China. Representatives of European countries have been declared incapacitated for further service in Washing-

ton for much less grave offenses. Both the Chinese and Japanese ministers have filed with our Department of State strong protests against any discrimination against their countrymen at Pacific ports in the matter of inspection and inoculation against bubonic plague. They assert that if the work is done it should be done on Caucasians and Mongolians alike.

Latest news from interior China, and indeed from the vicinity of Peking itself, indicates the rising power of the secret societies such as the Boxers, the utter inability of the imperial forces to cope with them, and the grave peril of foreigners. Our minister to China has been instructed to act vigorously in protecting American subjects, pursuing a parallel course of action with other Christian powers, but not formally uniting with them. Unless the Chinese government makes a sudden brace within a few weeks, we should not be surprised to see the maintenance of law and order in Peking itself resting in the hands of Europeans and American marines, while as for the interior, reports of massacres and destruction of property there and the flight of missionaries to the seacoast would not be at all surprising.

French Stability The recent nationalist or "jingo" victories in municipal elections, especially in Paris, have not truly interpreted the mind of the nation. Paris is becoming less and less the accurate mirror of France, and its degenerates and rabid politicians ought not to be considered the typical Frenchmen, as too often they are. On the reassembling of the national Parliament last week Radical Socialists and the Conservatives joined, in the House of Deputies, in interpolating the ministry, which attack Premier Waldeck-Rousseau seemingly welcomed. He admitted the temporary reverses of the Republicans in Paris, but denied such in France at large. He insisted that the ministry's action in the Dreyfus case had been beneficent and must be considered as final. There would be no reopening of the case with the ministry's consent. As for the future, the government intended to ask for more rigid laws forbidding calumny against the chief magistrate, and also a law dealing with religious associations, whose vested properties must in some way be prevented from serving as war funds for enemies of the state. This utterance is prophetic of a coming fight against the Roman Catholic brotherhoods. When the vote of confidence was taken the ministry had the loyal support of most of the Republicans and Moderate Socialists and a majority of thirty-five. On the 28th the ministry weathered safely another savage attack, led by Count Boni de Castellane.

Germany and the United States The ambassador of the United States to Germany, Hon. A. D. White, addressing a delegation of German-Americans in Berlin last week, expressed his pleasure in the great prosperity of Germany because he believed that its prosperity helped rather than harmed American prosperity. Not every American or German legislator takes an equally sane view, and so long as the two nations are wedded to protectionism and are aggressive rivals for commercial prosperity it will be natural for their national legislatures, in obedience to pressure from spe-

cial trade interests, to pass proscriptive legislation. Such action has just been taken by the Reichstag, the ministry assenting as the payment of its debt for Agrarian votes for the new enlarged navy. The provisions of the meat inspection bill passed by the Reichstag last week, if approved by the Federal Council, will keep many million dollars worth of American pork, sausage, bacon and like porcine products out of Germany, to the delight of the German landowners and farmers, but as we believe to the sorrow of the consuming masses in the German cities, and certainly to the sorrow of American farmers and packers. Minister White, in the speech above alluded to, dwelt upon the pleasant relations now existing between the two nations, and predicted their continuance. This certainly is the ideal for diplomats to hold, and for the masses also, but we suspect that in both countries there will be resort to measures which sooner or later may bring the great powers of Teutonic stock dangerously near collision. The President now has power, without further action by Congress, very materially to lessen the amount of German exports to this country, which in 1899 amounted in value to \$84,225,777. But inasmuch as German imports from this country are increasing at a much faster rate than our imports from Germany, it is likely that the President will hesitate long before bringing on a war. During the nine months of the present fiscal year our exports to Germany have been worth \$142,781,489 as against \$123,222,617 in the same period of 1899, and the most marked gain has not been in meats, but in cotton, corn, flour, tobacco, coal, copper, illuminating oil and agricultural implements, electrical machinery, products which Germany either cannot produce in large quantities, or whose makers are not organized into a class standing at the door of the legislature and threatening to defeat imperial ambitions unless thrown a sop of class legislation.

The South African War Lord Roberts with his main army has crossed the Vaal River without opposition, and has advanced to within a few miles of Johannesburg. The admirable way in which the enormous army under his charge has steadily pushed forward since he assumed command has won for him the profound respect of Continental and American strategists. The physical conditions have been sufficiently adverse to make it a memorable campaign apart from any bearing upon its merits which the duty of overcoming Boer strategy has involved. The Boer defense is proving far less resolute than had been expected, but this is due not so much to any lack of courage or patriotism on the part of those who remain in the ranks as to the dissensions among the Transvaal and Free State officials, and to the recognition by the clearest-headed of them that the struggle is a hopeless one. A referendum of the Boers in the field is said to be now being taken, and upon the verdict rests the issue of continued resistance or capitulation.

Mr. G. W. Van Sielen, president of an organization in this country for the assistance of the Boers, is trying to secure the votes of voters in churches either for the Boers or for

Great Britain, proposing to announce the result through the press. For this purpose he is sending to pastors blanks for lists of signatures. In our judgment comparatively few ministers will thus lend their aid to a movement so evidently political in its character and so liable to be used for partisan ends.

NOTES

The angry citizens of Philadelphia had a mass meeting last week which overflowed the Academy of Music. They demanded that unless the mayor and director of public safety could disprove the charges of attempted blackmail recently made by Mr. Wanamaker, they should resign their places.

The Catholic and Protestant clergy of Cuba are united in protesting to Governor general Wood against the retention of the marriage law promulgated by Governor general Brooke last year. The old Spanish law recognized as legal both civil and ecclesiastical ceremonies. The present law recognizes the civil ceremony only.

Primitives held in Virginia last week point toward the summoning soon of a constitutional convention, which it is supposed will adopt laws similar to those of Mississippi and South Carolina, nominally imposing new franchise restrictions upon all citizens, but virtually excluding most of the Negroes from suffrage rights.

The officials of the Ice Trust in New York city have been held to appear before the Grand Jury, and may have to stand trial. Justice Gaynor of the Supreme Court also has granted an order summoning Mayor Van Wyck and the dock commissioners of the city before him to explain their connection with the trust and its peculiar privileges.

Confederate and Federal veterans, including the President of the United States, met on the battlefield of Fredericksburg, Va., last week at the formal presentation to the National Memorial Association of a monument given by Gen. Daniel Butterfield as a memorial to the valor of the Army of the Potomac. The orator of the day improved the opportunity to plead with the South to be most generous in its appropriations for popular education.

It is rumored that at the next annual encampment of the national Grand Army of the Republic the Federal veterans will move that Congress return to Confederate veterans the battleflags taken from them in the Civil War. When Congress accedes, as it is supposed it will, the pressure coming from such source, then the most famous veterans of both armies are to gather in Chicago and the nation and world witness a spectacle of reconciliation such as has never before been seen.

The death of Mr. Jonas G. Clark, founder and endower of Clark University, Worcester, Mass., removes one of the men who when he had acquired wealth in the West, returned to New England to establish an institution of higher learning, unique in this country in its standards and field of work. He spent eight years in Europe studying the history and methods of European universities before returning to this country to lay the foundations of and gather the men to teach in the new school for graduate students. Whether Worcester ever fully appreciated her glory in having such an institution we cannot say, but the country at large has been put under great obligations to Mr. Clark by the work done in the university by its teachers and students.

The extraordinary somersault of the lower house of the General Court of Massachusetts last week, in its votes on the Westminster Chambers Bill, demands investigation by that body if its reputation for honesty or sanity are to be preserved. One does not know which to despise most, the puerility of the nominal excuses for their action given by those members who over night changed their minds, or the baseness of the real reason for

the change in not a few instances. The history of the construction of the building on Copley Square down to the present time has been one of absolute selfishness on the part of its owners and builders, defiance of municipal and state law and contempt for public opinion. The legislators got together last week, dined and toasted each other and thanked God they were not as legislators elsewhere. But then the somersault had not been turned.

In Brief

It is hardly consistent to say that interest in the Bible is declining while 2,500,000 copies of it are being printed every year.

May that unknown giver of \$10,000 to the American Board have many imitators among those who do not let their left hands know what their right hands are doing.

The size of the General Conference of the Methodist Episcopal Church is such now that it is freely admitted that like Congress the real work of the body is done in the committees.

Many friends of Bishop J. H. Vincent will be glad to learn that his place of residence is to be changed to Syracuse, N. Y., whence the distance to Chautauqua is much less than from his former location at Topeka, Kan.

Who says that the world is not interested in ecclesiastical doings? There are more than 200 accredited reporters at the Methodist Episcopal General Conference, and at the recent Ecumenical Conference on missions there must have been at least 100.

The Missionary, Church Extension and Freedmen's Aid Societies of the Methodist Episcopal Church will hereafter have only one secretary each and one assistant. It remains to be seen whether or not this reduction of expenses will be genuine economy.

It is pleasant to learn that in spite of the inevitable and increasing temptations of the Oberammergau peasants to treat their famous Passion Play, which is being produced again this year, as a method of money-making, they still render it as simply and devoutly as ever. To see it is one of the marked experiences of a lifetime.

Anything that sheds light on the religious beliefs of so interesting a personality as Edwin Markham, the poet, is valuable. In a recent letter to the *New York Times* he said: "I find no difficulty in believing what is known as the Apostles' Creed, and yet a far simpler creed might well be used as the basis of Christian fellowship."

Rev. Dr. Thomas Allen of England, in a fraternal address to the Methodist General Conference, brought a good report on temperance. He said: "We have a good deal of drinking in England, but we have less drunkenness than we ever had. The aristocracy, the middle classes and the upper section of the working classes are sober."

Rev. Dr. Daniel Steele is venerated in the Methodist Church both as a Christian and a scholar. In a notable article in *Zion's Herald*, intended to reassure those who are unintelligently alarmed about higher criticism, he says he believes the Pentateuch to be Mosaic "in exactly the same sense that the oak tree two centuries old is acornic." Few scholars now would disagree with that statement.

The demand for Grace Before Meat, our little handbook containing forms of blessings at the table, has necessitated the issuing of a third edition and pastors who are distributing it speak appreciatively of its value. They find it is one of the best ways of introducing to their parishioners the subjects of family worship and of family religion. This little man-

ual ought to find its way into thousands of homes.

Our closed national building at the Paris Exposition is not the only proof the French are to have of the vitality of our belief in a Sunday of rest and quiet lofty pleasure. In compliance with the expressed conviction of American competitors the athletic events of the exposition, international in character, will not be held on Sundays. Bravo, for the high principled college boys of the United States!

Not long ago Bishop Lawrence of the Protestant Episcopal Church filed his protest against that section of the present revenue law which deprives religious, charitable and educational institutions of so large a percentage of bequests made to them. The Methodist Episcopal Conference last week passed resolutions of protest relative to the same matter, declaring that such taxation is "contrary to public policy and to the aim and spirit of our national institutions, . . . and taking money dedicated to public uses."

Did you notice in last week's Indian Famine Relief Fund acknowledgments one dollar from "Four Small Dandelion Pickers" and two dollars recently from two Vassar children selling wild flowers? Bless their little hearts and hands! No doubt their delight in helping to feed the starving mouths on the other side of the globe was as great as that of the Amherst students, who in the same column were credited with \$55. And we suspect that the children worked just as hard as did the students to get the money to contribute.

Statistics just compiled and announced show that eight and one half per cent. of the alumni of Union Theological Seminary, New York, have gone to foreign mission fields. This percentage will not decline so long as the seminary has as its head Dr. Charles Cuthbert Hall, whose address at the Ecumenical Conference on Missions and report on foreign missions at the Presbyterian General Assembly have revealed an ardor of devotion to the cause which must be contagious among young men brought in contact with him week by week and day by day.

An eminent Irish Roman Catholic judge in England, recently retired, once sat in conclave over some point of law connected with the Anglican Church. Turning to his Scotch and English colleagues, he said with a brogue: "One of us is a Jew, another is a Presbyterian, and I as a Roman Catholic yield to none of your lordships in ignorance of the matter in hand." If only some of those who clamor for heresy trials where the points at issue are solvable only by exegetes and linguists would be equally frank, modest and aware of the humor of the situation!

Ministers of other denominations seeking to become Congregational pastors should not be sent to the Board of Pastoral Supply at Boston, as the rules of that body limit its operations to ministers already in good standing as Congregationalists. It is also usually useless and sometimes cruel to such ministers, who have no money to waste in traveling, to advise them to go to pastors in the vicinity of Boston, asking their aid in introductions to vacant pulpits. The first step for ministers of other denominations in becoming Congregationalists is to join an association or conference where they are somewhat known.

The altered conditions of national and personal affluence are revealed in the fact that the new Episcopal Cathedral in New York is to have, as part of its mural adornment, tapestries made in the papal tapestry manufactory in the seventeenth century, designed by Romanelli and until ten years ago the property of descendants of Cardinal Barberini.

They were then sold to an American art dealer in order to provide a dowry for one who is now the wife of a prominent Italian statesman. Italian impecuniosity and American wealth, in this as in many other cases, have contributed to give to the New World priceless treasures of art.

The final action of the Methodist Episcopal Conference on the matter of revision of its Discipline affecting church members and their participation in certain amusements was to leave the matter as it now stands. The minority report of the committee on temperance was adopted after a stirring fight. The President of the United States is urged to use all his influence in promoting the amended anti-liquor law now before Congress, but he and the Attorney General are not condemned by name as reprehensible for not enforcing the present law as was recommended in the majority report of the committee, drafted by Samuel Dickie, the Prohibition party leader.

Rev. B. Fay Mills appears to be still fleet-footed in his efforts to put distance between his present and former attitude toward Christianity. According to a report in the *Pacific* of his address at a recent Unitarian conference, he announced that Christianity is dead and that a new religion of liberty has come to replace it. He said he would rather have Emerson's Essay on Nature for the culture of his spiritual life than a million Bibles. The report says that a shiver of regret and protest went through the congregation, composed of Unitarians and liberal religionists. A wide range of thinking is in these days recognized as within the orbit of Christian faith. But Mr. Mills has slid into the path of a comet instead of that of a planet.

Prof. Francis Brown of Union Seminary, writing to the *New York Observer* relative to new ventures in religious journalism in England, says kind words of *The Examiner*, which has taken the place of *The Independent* and *Nonconformist*. He credits Principal Fairbairn and the Mansfield College set with being back of it, and predicts that "if the average English Congregationalist takes, reads and appreciates the paper, the next generation will see the fruit." Failure to receive the earlier numbers of the new journal accounts for our failure to mention it sooner. May it thrive, be a power for great good among not only the Congregational churches, but all the Free churches of the realm. Its editor in chief, Rev. W. B. Selbie, will be recalled by those who met him at the International Council as a modest but gifted young man, a scholar as well as successful pastor.

Good-natured raillery is always a better antidote to ecclesiastical assumptions than heated argument. The former weapon has been used effectually in the case of the recently elected Episcopal bishop of Maine, upon whose rather indiscreet comments on the state of religion in his new diocese we have already commented. Among the rejoinders called forth by his accusations is an open letter by "Solomon Truebrother." He comes valiantly to the championship of his Pine Tree State brethren, who, he says, look with humorous toleration upon the bishop's proposition to gather them all in. Regarding the High Church features so evident in the bishop's propaganda Mr. Truebrother speaks thus sensibly, and we opine that he reflects the opinion of a good many of our down east friends:

We are satisfied with the one great, good Shepherd and bishop of our souls, and his simple, clean, white raiment. We want no folds but his. We want no candles, while we have God's unclouded sunshine. No perfumery, no wafers, nor masses, nor millinery, nor holy water, no backs turned on God's own equal children, no beads or crucifixes, or scourges, no penances, when our Jesus only asks the penitential sorrow of a heart touched by love—whose tears never scald.

Chicago and the Interior

The Doings of the Methodist Conference

Two missionary bishops and two full bishops have been elected. The former, Rev. E. W. Parker and Rev. Mr. Warne, have long been in service in India, the one as presiding elder, the other as pastor of an English congregation in Calcutta. They are to have equal authority and to labor in India. On the seventeenth ballot Rev. D. H. Moore, editor of the *Cincinnati Advocate*, and Rev. J. W. Hamilton, founder of the People's Church, Boston, were elected as bishops to serve in this country or wherever assigned. The criticisms of the bishops from the floor of the conference have been so constant and severe that it would seem as if there would be few candidates for their position. It was said again and again that they are only general superintendents, have no more authority than the conference grants them, can be deposed or set aside from active duty by vote of the conference and do not constitute a third order in the ministry. If there is anything the ordinary Methodist loves it is free speech and a free platform on which to express himself. These he has had in this conference.

Consolidation

The reports of committees on the Book Concern indicate a determination to reduce expenses wherever possible, and to withhold subsidies from papers which are not missionary in their character, and which give little promises of speedily coming to self-support. The Book Depository is removed from St. Louis to Kansas City. With it goes the *Central Christian Advocate*, which swallows up the *Omaha Advocate*, and since no subsidy is given to the *Rocky Mountain Advocate* that paper also. The *California Advocate* is put into the hands of a local commission which is to have charge of the Book Depository there and is to receive only \$7,200 assistance during the coming four years. Governor Shaw of Iowa, the chairman of the committee, has evidently given a great deal of study to the finances of the church and is determined that no money shall be spent anywhere or for anything unless absolutely necessary. He and many other laymen and not a few ministers seem to think that the cost of editorial work is far larger than it should be, and that the money thus paid out should be saved for the use of disabled ministers. It was in the interests of economy chiefly, though not wholly, that it was voted last week that no society should have more than one secretary, and that the first assistant secretary should be elected by the conference.

One can but feel while watching the conference that the Methodist Church is moving rapidly away from the bonds of ecclesiastical authority. Its delegates are tenacious of rules, but are constantly calling for their suspension in order to introduce some favorite measure, or are rising to a question of privilege or a point of order if it is difficult otherwise to obtain recognition. Perhaps, now that a pastor can remain over one church as long as his bishop will reappoint him, there will be a less number seeking Congregational pulpits, but from the love of liberty and independence manifest on every side one can hardly be mistaken in asserting that the drift is away from ecclesiasticism toward independence both of the minister and the local church. On the other hand, one cannot fail to see how admirably the Methodist theory works, "Every man a place, and every place a man," and what a waste of efficient material it prevents.

Breaking Ground for a New Church

Saturday afternoon, May 19, the members of St. Paul's Congregational Church broke ground for a new house of worship. A plow was secured, the pastor marked out the line it should follow, took hold of the handles while the men, women and children of the parish pulled the ropes attached. After a few furrows had been turned, spades, shovels and picks were in demand. In a short time

preparation was completed for the stone foundations which this week have been laid. The structure will be of wood, will cost about \$3,500, and will be ready for occupancy early in the fall. The church has had a slow growth, but has now entered an era of real prosperity.
Chicago, May 26. FRANKLIN.

Pencilings

BY A PERIPATETIC

There was a peculiar combination of learning and fervor in the late Dr. Behrends which made it profitable and inspiring to hear him. Solidity of thought and grace of expression do not often combine and when they do the possessor of them both never lacks for an audience. I well remember a few years ago I heard Dr. Parkhurst in the morning, Dr. Talmage in the afternoon and Dr. Behrends in the evening, and I felt that the good wine had been kept until the last—and this is said without the slightest disrespect to the others or in disparagement of their power as preachers. One always looked on Dr. Behrends as the triumphant incarnation of what the word opportunity spells in the United States. He emerged because of good stuff in him, and the Dutch qualities of thoroughness and pertinacity carried him to the top. I have much respect for the man no longer young who, when problems of the higher criticism arise, refuses to take the words of experts as conclusive, hires a Jewish rabbi as teacher, sets to work polishing up his Hebrew and then deliberately settles down to a careful study of the origin and composition of the Old Testament literature. This is what Dr. Behrends did. So, too, his utterances on problems of social betterment were not the rehash of a book he had just read from the pen of university professor or doctrinaire reformer. He spoke after thorough investigation of facts and literature on the particular subject. So much for the student in the man. In possession of his facts, sure of his convictions born of hard study, he went into the pulpit, and allowed his imagination, his moral passion, his gift of expression to have full sway, and I doubt whether many congregations in the United States have had more nutritious and inspiring sermons during the past seventeen years than have the bereaved people of the Central Church, Brooklyn.

President Hyde of Bowdoin was less destructive and more constructive in his address before the Unitarian Association last week than he was at the International Council. He stirred the laughter of the audience by his tale of the small boy of Episcopal parents, but Puritan traditions, who said of incense, "God may like this smell, but I don't"; and his tale of the Maine farmer who, at the time of the Andover controversy, was heard talking of "prohibition after death" brought down the house.

Most men, even good men, have a *bête noire*. I am convinced that Edward Everett Hale's is Presbyterianism. He never loses an opportunity to attack it, and seldom fails to misrepresent it. Dr. A. H. Bradford, after listening to his tirade against it at one of the sessions of the Unitarian Association last week, intimated as much to Dr. Hale, at the same time that he let it be known that he had no sympathy with Calvinism as a doctrinal scheme. In the same speech in which he pleads for toleration and extols the liberty of the Pilgrims and the Pilgrim polity Dr. Hale will breathe forth fire and slaughter against Presbyterianism in a way to suggest, as Dr. Bradford told him, that he deeply regrets that he is not empowered to sweep them away with the besom of destruction. Presbyterianism in this country long flourished at Congregational expense, and its theoretical rigidity of doctrinal belief is at variance with our conception of Christian liberty. But there is a deal to the credit of Presbyterianism in the past and present of this country and the world.

Dr. Behrends's Religious Career

By Rev. Frank B. Cressey, Baptist Church, Weymouth, Mass.

Dr. Behrends was born at Nijmegen, Holland, Dec. 18, 1839, educated at Denison University, O., and Rochester Theological Seminary, N. Y., ordained at Yonkers, N. Y., in 1865. His pastorates were with Baptist churches at Yonkers and at Cleveland, O., with Congregational churches in Providence, R. I., and Brooklyn. He has published several volumes, including lectures on Socialism and Christianity, Yale lectures entitled *The Philosophy of Preaching and The Old Testament Under Fire*. Dr. Behrends was twice married, his second wife being Mrs. Francis R. Otis of Cleveland, who survives him. He leaves two daughters, a son and a stepson. Funeral services, simple according to Dr. Behrends's request, were held in Central Church, Brooklyn, last Thursday afternoon, attended by a large audience. Drs. Meredith, Lyman and McLeod and Rev. W. P. Harmon officiated. The burial was at Swan Point Cemetery, Providence.

Dr. Behrends's life was one of exceeding difficulty, exceeding triumph. Dutch by birth, he was also by birth and childhood training a Lutheran, almost of the Roman Catholic type; so far as was possible in the United States all the influences of a state religion gathered closely about him. As a young man, his parents then living in Ohio, he read the Bible for himself, found its teachings to be seriously at variance with the religion of his home life, and promptly decided to accept the Bible. The cost of such acceptance was very great. His father's door was closed against him; for Christ's sake he became homeless.

His study of the Bible decided him to become a Baptist; also from the Bible he learned not only his way to Christ but his work for Christ—to preach Christ. He determined to secure an education; went to Denison University, Granville, O., and "worked his way through college" during the presidency of that skilled scholar, Dr. Simson Talbot. Then, at Rochester Theological Seminary, he was a pupil of that prince of teachers and preachers, Dr. E. G. Robinson, with whom in the classroom he had many a tilt—an exercise heartily enjoyed by both.

Dr. Behrends graduated from Rochester Seminary in 1865, married an estimable Presbyterian woman of Rochester, and settled with the Warburton Avenue Baptist Church of Yonkers, N. Y., its membership including Dr. Edward Bright, editor of the *New York Examiner*, and from whose hands—unless serious mistake is here made—Mrs. Behrends often received the Lord's Supper before she became a Baptist. Dr. Behrends remained at Yonkers eight years, and while there preached a "Baptist" sermon extreme enough for the most extreme Baptist. He then went to the First Baptist Church of Cleveland, which brought him again into the state of his Lutheran boyhood, and also into immediate neighborhood relations with at least one minister whose denominational antagonisms were by no means helpful to one of Baptist thought and feeling. In scarcely more than a year after going to Cleveland Dr. Behrends was led to preach one of the strongest of so-called "open communion" sermons. It grieved his church, and brought in him the venomously severe criticisms

of many. But his church did not ask him to resign, such prominent members as James M. Hoyt and B. F. Rouse seeming to feel that lack of agitation and lapse of time would help the pastor to come again into the Baptist faith.

Yet the criticisms continued, and after more than a year Dr. Behrends resigned and went immediately to the pastorate of a Congregational church in Providence, R. I. A copy of his letter of resignation lies before me; its date is Jan. 23, 1876. By his request it took effect eight days later. He says: "After thirteen months of varied experience, since the utterance of my views on the communion question, I find myself so radically at variance with the denominational spirit that a peaceful withdrawal from the Baptist body seems to me my only honest and honorable course." He speaks of "unrestrained assault" upon himself, which had become "practically unendurable and almost a wrong at the bar of his conscience," but immediately adds that he "does not impeach his brethren as guilty of conscious and designed intolerance." "I propose to indulge in no parting philippics, nor do I mean to assume a polemical attitude. I wish to withdraw quietly, and as peacefully to resume my work as a Christian minister in the next field of God's appointment. For you and for me the world is wide enough and time is too short and too precious to be wasted in needless friction."

Dr. Behrends's letter of resignation showed him to be utterly at variance with the denomination whose fellowship and honors he had so long enjoyed. That he held these divergent views intelligently and conscientiously no one of his Baptist brethren has ever doubted, however great their disappointment and sorrow at his holding them. And it is doubtless true that there was no real necessity for Dr. Behrends to leave the Baptist denomination so far as Baptists themselves were concerned. For while Baptists are intelligent and unflinching in their views of Biblical truth, there is always among them large and honorable room for brethren of quite dissimilar views. The thought still remains with many that it would have been better in many respects if Dr. Behrends, after preaching his "open communion" sermon, had been contented quietly to continue as a Baptist. He loved his Cleveland church and his Cleveland church loved him. He went from them of his own accord; they sorrowed to have him go, and had he remained with them they would have been none the less a Baptist church than before.

In the letter of reply to the resignation the church expressed profound surprise and regret that Dr. Behrends should then hold convictions as to Christian baptism so unlike those held by him when called to the pastorate and, in their view, "so out of harmony with the command of Christ and the just interpretation of the Scriptures and of apostolic usage." To this they add that in the severance of the pastoral relation they are "mindful of a cardinal principle of Baptist faith which

concedes to all unfettered religious freedom," and assure him of their prayer that God's blessing may attend him in his labors with other denominations with whom he may be in accord, "and whom we would honor and love with unfeigned sympathy as sincere, and as entitled to freedom of conscience equally with ourselves, and as doing in their several spheres vital service for Christ." Dr. Behrends and the Baptists parted in mutual love and with mutual regret.

In a private letter written a year ago last March he says: "I am glad to add that my old friendships have been a constant source of joy to me, very few having felt it their duty to question my sincerity. I left for the sake of peace, and because I saw that among American Baptists there were none who would stand on my ground or recognize it as tenable. I am not and would not be regarded as a representative Congregationalist in many minor matters, in which my Baptist training is manifest to all, but I am left to do my work in peace and receive the most cordial fellowship. Twenty-three years in my present church relations, sixteen of them in Brooklyn, have convinced me that I made no mistake, while I have every reason to be grateful that my early Christian life and my theological training were shaped under Baptist influences. Many of the questions which disturb New England theology today cause me no uneasiness, because Dr. Robinson steered me into the open sea, where these squalls do not blow."

Now that Dr. Behrends is dead, possibly an increased number will join with him and others in the thought that some of the criticisms of a quarter of a century ago were needlessly severe. To dissent emphatically from a brother's religious views is one thing; to follow him torturingly is another thing. Also, may it not be that sometimes not sufficient allowance is made for one's former religious surroundings? A born and bred Lutheran, like Dr. Behrends, could hardly be expected, from human point of view, to be as thorough a Baptist—whatever that may mean—as one, with perhaps less real intelligence, who had never lived outside a Baptist family.

Dr. Behrends was a man of exceptionally great pulpit power; he was a deep and careful thinker; he has left a broad and deep mark as a minister of the Lord Jesus Christ. It is an honor to the Baptist ministry that he was once one of its number; he always retained a deep and abiding love for his Baptist brethren. His death is a great loss to the religious forces of the United States.

New York State has followed the example of Massachusetts, Illinois and Minnesota and nominated a woman for corporate membership in the American Board. Mrs. Joseph Cook is thus deservedly honored. Though she and her husband reside in Newton, Mass., in the winter, their summer home is Fort Ticonderoga, N. Y. If elected Mrs. Cook will make the sixth woman corporate member. The others are: Miss Margaret J. Evans, Miss Abbie B. Child, President Hazard, Mrs. Alice Freeman Palmer and Mrs. Mary H. P. Leake.

The Modern View of Old Testament Prophecy

V. Is Fulfillment a Necessary Test of Prophecy

BY PROF. SAMUEL IVES CURTISS

We have seen that the old test of prophecy, as divine, was in the claim that every prediction must be fulfilled. The singling out of prediction as the most important element in prophecy has led to a serious misunderstanding of the main object of prophecy. It was not at all to foretell future events, but to lead to the reformation of the people. With this end in view, the prophet might either draw lessons from the past history of the nation or from the future. The prophetic eschatology was circumscribed by the conditions of the time. There had been no revelation of heaven or hell. Joy and sorrow in the Old Testament economy were limited to this life. With the exception of the writer in Second* Isaiah [66: 24], the prophet, instead of saying that the wicked should be punished where their worm dieth not and their fire is not quenched, said, in the time of the Assyrians, "If you do not repent, you will be carried away by the Assyrians into captivity," and in the time of the Babylonians by the Babylonians, "You will endure sword, famine and pestilence." Instead of saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you" [Matt. 25: 34], the prophet describes a Messianic kingdom in this world, where seedtime and harvest follow each other in quick succession, where the mountains flow with wine and sweet milk [Joel 3: 18], where the animal creation is deprived of its ferocious instincts and the most cruel of beasts becomes as mild as a lamb or kid [Isa. 11: 6-9]. The inhabitants of this Messianic kingdom enjoy long life, far beyond the natural limit [Zech. 8: 4; Isa. 65: 17-25]. Such a kingdom must have a king, and there is no person in ancient history so attractive to the prophets as David [Isa. 9: 7; 16: 5; Jer. 22: 4; 30: 9; 33: 15, 17, 21, 22, 26; Ezek. 34: 23, 24; 37: 24, 25; Amos 9: 11, etc.], although he is not always mentioned by them. Nor has a general judgment been revealed to the prophets, but in several of them we have that which corresponds to the final assize in the judgment which is pronounced against the nations [Amos 1: 3-2: 3; Isa. 18-23; Jer. 46-51; Ezek. 25-32; 35, 38, 39]. While some of the prophets contemplate the reception of the Gentiles to the religious privileges enjoyed by Israel [Isa. 19: 24, 25], the Gentiles really correspond to the goats in the twenty-fifth chapter of Matthew. They do not go away into everlasting punishment, but, in accordance with the Old Testament, they lose their national existence; their capitals cease to be. The prophet, instead of describing their torments in the metaphorical language of the New Testament, describes their utter desolation in such terms as, "Satyrs shall dance there" [Isa. 13: 21; cf. 34: 14], etc.

This language is not to be taken more literally than that of the New Testament regarding similar subjects. In other

words, the Old Testament has an eschatology, and that is confined to the domain of this life; it has a resurrection, but in the prophets before Daniel it is national [Ezek. 37]. Hence it will be seen from this that the doctrine of the Messianic kingdom, of the Messianic king, of the destiny of Israel and the foreign nations must be regarded as largely of a temporal and dispensational character. This being the case, we must not put too much emphasis on the details of the Messianic kingdom, or the descriptions of millennial blessedness. It is a serious mistake when premillenarians, in their loyalty to Scripture, insist on a literal fulfillment, and thus present a Jewish instead of a Christian millennium.

The object of prophecy was to produce a reformation. When the prophet placed before the people the sure consequences of national and individual sins in national disasters, or when, as a foil to these, he set before them pictures of national blessedness, it was with the one aim in view to lead to the reformation of the people.

At the same time we are to remember that no promise or threatening is absolute. This appears from God's message to Nineveh, "Yet forty days, and Nineveh shall be overthrown" [Jonah 3: 4]. Even the people themselves cherish the hope that God may turn and repent, if they manifest sorrow for their sins. This is the outcome of Jonah's preaching, although he had announced the overthrow of the city in such definite terms, greatly to the disgust of the prophet, who cared more for his reputation as a true prophet than for the deliverance of the city [3: 9, 10; 4: 1-3, 10, 11].

But we are not left merely to inference. Jeremiah announces this as characteristic of the divine government that every prophecy is conditional: "Then the word of the Lord came unto me, saying . . . At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down, and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" [Jer. 18: 5, 7-10; cf. 26: 2-6]. It therefore follows that no prophetic promise or threatening is considered as absolute.

The principles which I have stated remove manifold utterances of the prophets from the domain of literal fulfillment, but there are many prophecies, which, as Kuennen has shown, have not been fulfilled. So that if the test of God's omniscience regarding the future were to be applied to the prophet, the prophet would be found to be wanting. Yet Amos's claim is justified, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" [Amos 3: 7]. Now when we find clear predictions

that the northern kingdom is to fall before Assyria [Amos 5: 27; Hos. 10: 6; Isa. 8: 7, 8], and an indication that Judah is to suffer from the Assyrians [Isa. 8: 8], long before the event, we can but conclude that God revealed his secret to his servants the prophets, and it was not merely natural foresight. In Jeremiah we have a conspicuous example of the same phenomenon. He repeatedly foretells the Babylonian captivity [Jer. 20: 4-6; 21: 7, 9, 10; 25: 11, 12; 27: 2 ff.]. It is not a sufficient explanation to say that Jeremiah foresaw the result as a statesman, nor is it an adequate explanation to say that he introduced these predictions into his written prophecies after the event. Any one who will examine the prophecies about the Babylonian captivity in Jeremiah will see that they are a constituent part of his book, belonging to its warp and woof, and not interpolations. Besides Jeremiah's reputation as a prophet was built on the fulfillment of his predictions. The reasonable explanation with reference to these predictions of Jeremiah is that given by Amos, that the Lord had revealed his secret to his servant.

So Second Isaiah foresees Cyrus's attitude to Israel, long before he has conquered Babylon, when the nations, including the Israelitish exiles, are agitated with fear on account of this great conqueror [41: 2, 10, 25, 27; 45: 1, 4].

If now we sum up the phenomena of prophecy, we may make the following statement, that prediction is not the main element in prophecy, but is simply one of the features of prophecy. The prophet does not possess divine omniscience regarding the future. He is at times obviously in error with respect to future events. But when they have some special effect upon the conduct of the people, then God seems to have revealed the future with sufficient clearness. Many of the descriptions of the prophets regarding the Messianic king and the fate of heathen nations are not to be regarded as definite predictions, but rather as imperfect outlines of him who was yet to be revealed in the person of Christ and of the consummation of human history in this world from an Old Testament standpoint.

Rev. Dr. J. G. Merrill of Fisk University, in a letter to the *Chicago Record*, takes Mr. Charles Dudley Warner to task for his recent address on the education of the Negro. He challenges Mr. Warner "to find in the list of the alumni of any Northern college a larger per cent. of men and women who are actively engaged in the pursuit or calling for which their college training has fitted them than is to be found in the alumni lists of the Negro colleges." Dr. Merrill holds, as we do, that "so long as members of the African race are human beings they will need doctors, lawyers and preachers," and this of course implies higher education for the ambitious few who desire to lead. Dr. Merrill invites Mr. Warner to visit Fisk University at Commencement time and promises him that if he does he will learn "that there is not a scintilla of truth in the allegation on which he has based a theory un-American, unphilanthropic and unchristian."

* I do not, of course, intend to discuss the authorship of the chapter in question, but simply indicate its place among the prophecies grouped under 40-66.

London in May

By Albert Dawson

American Invasion of Europe

Are any people left in the States? Surely never were there so many Americans in Europe as now. London teems with them. Americans also are almost monopolizing the Paris exhibition, and tourist agents are in vain offering twelve francs a day for board and lodging for parties from the States. A friend just from Rome tells me that Italy is over-run with Americans and Britishers, and that scarcely any language is there heard but Anglo-Saxon. Over 20,000 Americans have been received in two months at the Anglo-American Exchange, London, and in a few weeks we are expecting the incursion of 3,000 more for the Christian Endeavor Convention. Messrs. Gaze have booked 1,500 berths for July alone. One wonders how they are all going to get home again. Already nearly every return passage is booked on the great liners. One thing is certain—we cannot have too many American visitors. John Bull has a hearty welcome for every man, woman and child from the States. If some have perforce to remain here, that will be our gain.

The May Meetings

London's great annual Christian carnival is now in full swing. May meetings are more numerous than ever. There is no falling off in interest or attendance. Is not the inexhaustible religious passion and appetite thus indicated the most wonderful phenomenon of the age? The time has gone by for people to sneer at these great gatherings and speak contemptuously of the "bray of Exeter Hall." However the energy thence issuing may be characterized, it certainly has the qualities of vitality and endurance. On the whole, the annual statements of the innumerable organizations for prosecuting Christian work at home and abroad furnish material for solid satisfaction. Some of the great societies have to report diminished incomes, but the marvel is, in view of the war and human nature being what it is, that the total revenue is so large as it is. The London Missionary Society, the agency mainly supported by Congregationalists for carrying the gospel to the heathen, is perhaps confronted by greater financial difficulties than any similar organization. Although for the past year its gross ordinary income was £150,168, this large sum was insufficient to meet the heavy demands made upon the society. There is a deficiency of £16,000 which, added to the previous year's deficiency, amounts to £26,005. All the difficulties of the London Missionary Society arise from the success and widening area of its work, appeals from all parts of the mission field for enlarged help never being so numerous and urgent as now. The success of the Twentieth Century Funds of the various denominations has exceeded the most sanguine expectations. The Methodists have practically secured their million guineas; Congregationalists have already raised £475,000 of the half-million sterling aimed at, and thus will be able substantially to help the London Missionary

Society; and the Baptists and small Methodist bodies have their several goals well within sight. These and many other indications prove how deep-rooted and growing is the Christian sentiment of the country.

The Congregationalists' Assembly

The two most conspicuous features of the annual assembly of the Congregational Union of England and Wales, in London, May 7-11, were the election to the presidential chair of Dr. Joseph Parker and his magnificent tribute to Dr. Guinness Rogers. This is the second time that Dr. Parker has received the highest honor which his brethren have to bestow, the first being in 1886. This year the poll was unusually exciting, three ballots being necessary. The rule of the union is that the chairman shall be elected by ballot without previous nomination or discussion; but informal nominations through the newspapers are invariably made. This year Drs. Fairbairn, Mackennal and Forsyth jointly nominated Dr. Caleb Scott, principal of Lanchashire College, whilst a Leeds Ministers' Fraternal nominated Dr. Parker, pleading that the first year of a new century is a time when the denomination should "listen to the voice of a great prophet, whose message to the churches will inspire and guide us amid the problems and perplexities of the new era of history." The choice practically rested between these two nominees, and after three ballots—an absolute majority of the total votes recorded being necessary—the minister of the City Temple was declared elected amid a scene of intense enthusiasm. An important step, affecting the constitution of organized Congregationalism, was an instruction to the general committee to appoint a special committee to obtain information and opinions on the question of the advisability or otherwise of attempting to frame a scheme for ministerial removals and settlements, the subject being of grave importance and closely connected with the welfare of the churches. It is an interesting fact that the two Independent bodies—Baptists and Congregationalists—have almost simultaneously chosen as their official heads two veterans, Dr. Alexander MacLaren of Manchester and Dr. Parker, who have previously held that office, and who are now in their old age acknowledged to be the two greatest Free Church preachers in Britain.

A Memorable Scene

The intimation in the official program of the Congregational Union that Dr. Parker was to address the assembly at the principal session on Tuesday morning excited much interest, his voice being only occasionally heard on the platform of the union. His topic was unknown, and when, in his most masterly style—felicitous in phrase, gleaming with humor, instinct with deep feeling and perfect in delivery—Dr. Parker proceeded to pronounce a eulogy upon Dr. Guinness Rogers, who at the age of seventy-seven has relinquished his pastorate, and to express to him in the name of all the Congregational churches their appreciation

and affection in connection with the valediction, the whole assembly was stirred with deep feeling, which, becoming stronger and stronger, reached its climax when Dr. Parker, taking Dr. Rogers by the hand, said, "If this were the hand of one man only you might hold it as insignificant, but when I shake hands with you now it is in the name of all these young, strong, venerable, trusty men; it will therefore not be a single hand but a multifold hand; and when I give it to you I say: We take part in the pathetic valediction, we recognize the close of your pastorate; but the valediction is also an inauguration, for you have only closed one career in order that you might enter upon another." The two aged stalwarts, standing together in the City Temple pulpit, both struggling against emotion, as were many who looked on, presented a pathetic and noble spectacle which can never be forgotten. Upon his retirement, Dr. Rogers's church presented him with 1,000 guineas. He is now devoting himself to the service of the Congregational churches generally, the great success of the Twentieth Century Fund being largely due to his inspiring leadership and personal efforts.

The New Spurgeons

Two years have passed since the Metropolitan Tabernacle was destroyed by fire, and the new building is now approaching completion. At a special meeting of the church and congregation just held this resolution was passed: "Believing that, in answer to prayer, the Lord will send us the total amount required to reopen the Tabernacle free of debt, we agree that the opening days be Sept. 19, 20, and 21, the 20th being the anniversary of the pastor's birthday." Ira D. Sankey of America will have a part in the dedicatory exercises. About £4,000 more is required to defray the expenses of rebuilding. The old Tabernacle cost £32,000; the new one will cost over £40,000. Increased cost of building accounts for the greater part of the difference and the requirements of building laws for most of the rest. The new building will be almost exactly the same in appearance as the old, the chief difference being a decrease of 13 ft., 6 in. in length. The pulpit will jut out further into the auditorium, so as to give the preacher a closer hold of his hearers. The new Tabernacle will seat about 4,000, 1,000 fewer than the old, but there will be more comfort. At the rear of the main building are spacious church offices and in the basement a hall seating 2,000, in which services have been held for a year past. It is not surprising that during this trying twelvemonth there has been a decrease in membership of 285. Although the total number now on the church books, 3,861, is considerably below what it was in C. H. Spurgeon's time, it is still unparalleled, and there are connected with the congregation twenty-three mission stations and twenty-five Sunday schools. There is not a minister or a Christian in Britain that does not rejoice in the large measure of success with which Mr. Thomas Spurgeon has carried on the great work bequeathed to him.

Dr. Talmage in Britain

Although Dr. Talmage's present visit to this country is for the most part a private one, much interest is taken in his presence amongst us, and he is receiving a hearty welcome. Wherever he has preached crowds have flocked to hear him, showing that he has lost none of his power of attraction. Many who are not wholly in sympathy with his methods and style cannot but admire his amazing energy, freshness and evident earnestness. He is taking his wife and daughters to see the Midnight Sun and the Paris exhibition. They return to London in September and on Oct. 17 sail for home.

May 9.

ALBION.

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

Visitors of Different Types

The anniversary of the Peace Jubilee is again a week of crowds of visitors and abundant merrymaking. This year it is the order of the Mystic Shriners who are holding high carnival at the capital. The business houses are prettily decorated, there have been fantastic parades by day and by night, and one evening a grand illumination of the avenue and fireworks on the White Lot, with searchlights playing upon the monument, fountains of fire shooting above it and wreaths of colored stars encircling it. The Boer envoys came into the city upon their open mission a few days before the gathering of the clans of the secret order. Quite a throng was at the station to greet them, and they may have supposed that the decoration of the avenue was in their honor. Sunday night there was a crowded mass meeting in one of the operahouses and a fierce display of anti-English bombs and anti-Administration pin-wheels. The following day in the Senate Senator Mason in a pyrotechnic outburst moved that the envoys be granted the privilege of the floor. But the chairman of the committee on foreign relations and, later in the day, the Secretary of State were as dignified and clearcut in their statements as the outlines on the monument itself, and the envoys could but realize the futility of their mission as far as the Government is concerned.

Business at the Capitol

Work is being rushed in both Houses and the adjournment will not be later than June 10. Visitors complain of the dullness of the sessions; they hear nothing but the reading of bills and the calling of the roll, and see rows of empty seats whose owners are in committee-rooms; then there may be a sudden influx like a swarm of bees in front of the Speaker's desk, and they are informed that the House is voting by tellers. The time for set speeches is over; eloquence has given way to business, and there is small opportunity left for making political capital by way of oratory. Yet every item is scrutinized, every move watched with the intense excitement that marks a fascinating game. Visitors, if sometimes disappointed in the appearance of Congress, are always impressed by the Supreme Court. Yet the Shriners who doffed their red fezes and filled the courtroom last Monday had the unusual opportunity of hearing a decision handed down by each of eight justices. The chief justice gave the opinion on the Kentucky

governorship case; no one would dare breathe a whisper, much less applaud in that august presence, but every ear was strained to hear the low musical tones of Justice Fuller's voice, and when he finished there was a conglomerate sigh of relaxation after the fixed attention. Probably the world will never know why the Court was five minutes late; it was most unusual to see the hand of the clock pointing to twelve without hearing the rustle of silk gowns and the voice of the crier announcing, "The Honorable, the Supreme Court of the United States."

The Beauty of the City

Residents and visitors alike praise the exceeding beauty of the city; one need not go into the country to seek verdure and brightness. A brownstone front is a fine background for rambler roses, one's back yard can be a tangle of blackberry blossoms and starry myrtle, with honeysuckle springing lightly over the garden wall. There are miles and miles of maple and sycamore, elm and ginkgo trees arching the streets and tossing their glad, full arms. The foliage is at its fullest and best, no pall of dust or blight of dust has reached it. The stretches of horse chestnuts have stood like giant Christmas trees with unlighted tapers of bloom, and the tulip trees still hold their tinted cups to the passing showers. On the lawns and parks snowballs and syringas are mounds of winter whiteness, and roses are everywhere.

To see Washington in May is to receive keenest pleasure in the combined work of nature and man. Reaches of uninhabited forest are always lonely, rows of buildings, public or private, without grass and trees are ever unbeautiful, but a town with a woodland setting is fair to look upon, and Washington, in spite of the blot of a few apartment houses, will always be a dear, spreading village with wide shaded streets, beautiful lawns and parks, fountains playing and clumps of green things growing about all its noble public buildings.

Heroes Remembered

Plans for the memorial bridge across the Potomac, connecting the city with Arlington, have been approved. Each Memorial Day, when the long circuitous march is made by way of Georgetown and the aqueduct bridge, the need of a direct approach to Arlington is most apparent. The recent gift of a fine portrait of General Grant to the Corcoran Art Gallery, the presentation speech of Senator Depew and the unveiling in the rotunda of the Capitol and acceptance by Congress of his statue, the gift of the G. A. R., are evidences of his abiding memory. Mrs. Grant, with children and grandchildren, was present. Dressed in deepest mourning and leaning upon her cane, the widow of the great general looked long and earnestly at the well-poised figure of her husband—the lines of his face firm, the gaze direct, the attitude soldierly. The insignia of the G. A. R. and branches of oak and laurel are upon the pedestal.

Visiting Missionaries

On recent Sundays the missionaries who have rounded out the Ecumenical Council by visiting the capital have had good audiences. The First Congregational Church has been especially favored

in having had for three successive evenings Rev. Charles Phillips, who talked on Samoa and South Africa, Rev. C. M. McNaughton of the A. B. C. F. M. from Smyrna and Rev. Francis Price, also of the Board, who told us of the Caroline Islands and the projected work at Guam. Mrs. McNaughton and Miss Abbott of India have talked to the women's societies. It would seem that such a tidal wave from the council might give the work of foreign missions quite an impetus in this large and busy church.

Two Queens

BY LOUISE CHANDLER MOULTON

(In honor of the eighty-first birthday, May 27, 1900, of Mrs. Julia Ward Howe.)

In the same glad month of the same glad year
Were born two Queens of May—
One reigns over kingdoms far and near,
And one in our hearts holds sway.

The long, full years have been kind to both,
But heavy an empire's crown—
To wear it a timid soul were loth,
And the weak would lay it down.

But our Queen of Hearts—her reign is of joy—
How could she tire of the days,
While honor is hers without alloy
And years but add to her bays?

O Queen of the wide world's mightiest throne,
We honor you from afar,
But our love we give to this Queen—our own—
Whose loyal subjects we are!

In and Around Boston**A Rare Collection of Bibles**

Don't forget to inspect the free exhibition of workers' Bibles to be given, from June 4 to 9 inclusive, at 208 Congregational House. That well-known layman, Mr. S. Brainard Pratt, who has spent much time and effort in arranging for this display, is animated solely by the desire to deepen popular interest in the Bible, particularly among young people. Sunday school teachers and superintendents should urge their pupils to avail themselves of this unusual opportunity. To see the very Bibles which men like Henry Ward Beecher, Prof. Austin Phelps, Dwight L. Moody handled constantly will be an inspiration. Much may be gained, too, from these and other copies touching the best ways of using and marking one's own Bible. The exhibit will also include Bibles and manuscripts from fifty different countries and prominent cities of the world.

The Monday Ministers' Meeting

A half-hour was given over to miscellaneous announcements and introduction before the regular order last Monday morning. Dr. E. S. Stackpole, late of the M. E. church of Maine, spoke pleasantly of his recent coming to Boston and Rev. Charles Phillips continued an interrupted address of May 21 upon South African conditions. The report of the committee meeting, June 3, the last session of the season, was adopted.

Improvements in Theological Instruction was the topic presented by Dr. Robert McDonald of Brooklyn. He defined theology as a mental conception of supposed facts regarding God and man. Effort to improve instruction in this department of thought has been hindered by denominationalism, schismatic tendencies within various communions and a deeply grounded hesitation to apply the test of reason. There is a demand for Biblical rather than dogmatic study, following the lines of scientific method.

Severe drought in Minnesota, South and North Dakota is driving the people to their knees to pray for rain.

A Wonderful Revival in China

By Mrs. Chauncey Goodrich

There graduate from our theological seminary this year nine young men of ability and of many Christian graces, but they have sorely lacked anointing for service. A revival of great power was in progress in Peking. Mr. Goodrich went up with these young men and a few others to attend the meetings. The students seemed willing to go, but not expectant as to receiving much. They went uncomfortably virtuous and perfectly conscious of their superior Biblical knowledge. They came back emptied of self, but filled with Christ. The following Sunday Mr. Wilder preached at a Union service of the city and college audiences on the text, "Break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you."

The next day in the city revival services were begun at the time of morning prayers. A meeting service was held, at which those returned from Peking confessed with broken, contrite hearts their sins. No one preached against any particular sins, only sin in general and the need of repentance. God turned on the "searchlight"—the Holy Spirit—and each individual heart saw what was within. Heathen hearts could not have been thus searched, but only those who knew God and had learned something of his standard of righteousness.

A helper says: "I have been proud—proud of my ability. I have not been willing to listen to the suggestions of others." Another: "I have not gotten along well with a brother helper. I have thought it made no difference to the church. He could go his way and I mine. I would not oppose him, but I would have nothing to do with him. I have confessed my sin to him, and now we have promised to help each other's weaknesses and serve one another in humility." "I," continued another, "made my manners to a lady, and she never rose or seemed to notice me. I felt hurt and have nourished a grudge toward her. More than that, I have talked about her to others. I don't often gossip about others, but I love to hear it. I love to hear it." A woman says: "I haven't glorified God in my home. I haven't loved my mother-in-law." Another: "I've been a murderer" (probably hatred was referred to, possibly infanticide). With strong weeping a man rises: "My sin is too bad to confess. Ask God's forgiveness for me, please." Another: "I've committed every sin but stealing." Another man whom we supposed perfectly upright, after days of agony, confessed to having committed every sin but gambling and opium smoking while absent from Tungcho for two years. I wish you could have seen his beaming face when he became conscious that Christ had made him "whiter than snow."

An old man rises, then drops on his knees, his head bowed with shame, as he says: "In my business I've lied. I've used false measures." A clean-faced young man stands up and says: "I united on probation five months ago. I am in a Yamen and make about \$3 in gold a month, but I have to make it by deception. I know of nowhere else to get work. Pray for me that I may see my duty and do it. I can't be a Christian and cheat, and I know it."

Another said: "You all know my wife isn't a Christian. I've been most anxious she should know Jesus Christ, and I've wanted to teach her to read. The other day I took a book and began, but she refused to learn a character. I became angry with her, and for three hours we never spoke to each other. Can God use a man with a temper?" Another, an elderly man, says: "I've been very cross and uncomfortable in my home. I have not enjoyed family prayers." The next day a fuller confession followed. "I drink a little

liquor every day. I have thought it did not matter much, but it makes me cross and disagreeable. It is making a hell of a home that ought to be a heaven. Pray for me that I may let it alone." A cook (our cooks make the purchases of all kitchen supplies) rose with great effort, partly from fear of other cooks, and said: "Judas carried the bag. Doubtless some of the money stuck to his fingers. I, too, carry the bag, and some of the money sticks to my fingers." "Three years ago," said another servant, "I left a cook's position because I could not be a cook and withstand temptation. It has come to me lately that I ought, like Zaccheus, to restore fourfold. I don't see how I can with my present wages, but I do promise before the Lord to restore what I made while I was cook."

While the meetings were held in the city, the students at the college had evening meetings. They were also invited to attend the afternoon meetings in the city. But comparatively few at first availed themselves of the privilege. At our weekly prayer at the college, Wednesday afternoon, it was evident we had struck a rock. It was discovered that the students did not approve of revival meetings. They saw no need of confession of sins and did not care to be moved, some even suggesting that it was a device of the missionaries to find out their shortcomings. Much prayer was made for the evening meeting. The theological students, with others who had received a blessing in Peking, a mile and a half from the college, came out in force. Mr. Tewksbury, under the influence of a great personal blessing, led the meeting. We soon knelt to pray. First one began, then another and another, until suddenly no man heeded his neighbor, but each began praying for his own soul. We understood then the words, "A sound as of the rushing of a mighty wind, and it filled all the house."

It was as if a mighty invisible force swept us on to prayer, and then the tears fell thick and fast. God was in our midst. Each one's life was suddenly laid bare. Would that I could describe it so that Occidental ears might comprehend the Holy Spirit's working on an Oriental heart, the heart of a race with the most passive exterior the world has ever seen, and yet a race, when moved, capable of revealing the heart's inmost depths. This one by your side, that one in front, another at your back, telling God, as if no one else were there, of sins and weaknesses which you had been praying they might see, and also of sins you never dreamed of their committing, and you know this same was true of nearly every bowed head within that room.

Mr. Tewksbury rose and passed down the aisles and begged us to go and help the burdened ones. Soon all were asked to rise, and then there followed such confessions of sin, such sudden loathing of one's sin stained self, such revelation of the guilt of long-loved darling sins as we never witnessed. Proud men and women we had known for many years, and college boys were confessing things that no earthly power could have dragged from their sealed lips. Of after meetings, of the meetings which would not close, of the confessions to God and to one another which lasted far into the night, time forbids me to tell. For three days and nights, in public and in private, we listened to confessions of hate, envy and sin of every description as sometimes to make us shudder. And yet we knew they were not lies. How has God borne it all these years, we said to one another. Not all yielded at once, but the meetings only grew in power till the most obdurate was glad to repent and receive pardon.

Pastors at home, what would you give if your church in one week's time had every jealousy, every feud, every unkindly thought

swept clean out of every heart? That is what the Holy Spirit did for us. Our meetings continued. Little by little there crept over the faces of our Christians the lines of a struggle, conflict, and the happy, buoyant light went out. When the college and academy began last fall, for months, in one form and another, the topic, The Truth Shall Make You Free, had been taken up. Latterly much of Sheldon's book, In His Steps, has been verbally translated by Mr. Tewksbury, and topic after topic bearing on the theme, What Would Jesus Do if He Were in My Place, had been brought before the students.

The second week of the meetings an hour daily was given to Bible readings by one who had in her own heart his blessed abiding. A general meeting with an address on a kindred subject followed, with testimonies, and in the evenings at the college the same thought was pressed home, Shall I follow in his steps? All had been so happy to have their stained hearts washed clean and pure, but, alas, many were not quite ready to give up forever their wills, their lives, their reputations. They began to think how Jesus would do things they did not love to do, would bear what they did not love to bear, and hence the struggle.

Little by little we caught the glint of sunshine, Christ's sunshine, on here and there a face, until before the week had ended nearly every face was illumined.

Did you no work for those outside? you ask. Yes. Every afternoon meetings were held both in the city and at the college for those outside the church. From the college the students went to villages and invited men from all the surrounding country to a meeting at the college, after which the students did much personal work for those who came. At the city our chapel is so small we only invited those who knew something of the truth without having accepted of it. We have had the glad joy of having over 100 confess Christ, and a training class of about 100 is the result. Dr. Ingram and a medical student hold prayers each morning in the chapel for the workmen on our new chapel, which is being erected under his supervision. One hundred of these men, and about as many more, avail themselves of this privilege.

By Sunday night, at the end of our two weeks' meetings, the seminary students, nearly all the college students, the teachers and several church members were ready, gladly ready, to pledge themselves to "walk in his steps," and many in the church were practicing the presence of Christ. Many students, missionaries and others felt they must go and carry the blessing to their friends, and so they scattered for a week and went to work in cities like Peking, Pootungfu, Tientsin and other large towns and villages, till hundreds felt the grand uplifting of his coming. In all the places visited, save one or two, the same wonderful experience followed. Many broke down weeping, and sins long loved were put away. To tell of the new work instituted, the mighty influences set in motion, would require a chapter by itself.

"And he when he is come" shall make a new man, a new life, a new work, a new world, a new heaven.

Tungcho, near Peking, China, April 5.

The religious journals of India are criticizing the viceroy, Baron Curzon, for his comparative disregard of the Sabbath. The Anglo-Indian journals are particularly severe because he traveled on Good Friday and Easter. The *Indian Witness* hopes that in the future "he will pay more regard to the convictions of the homeland and people whose best traditions he is supposed to represent."

The Home

The Garth

BY CLINTON SCOLLARD

O husbandman, thou well shouldst tend
That fair and fertile garth, thy soul;
Take gardener Virtue for thy friend,
Lest thou shouldst come to dole!

Thou canst not be too keen of sight
To mark no tares spring up therein;
For wary as a thief by night
Is the dark sower, Sin!

A Tired Woman's Refuge

BY MRS. A. H. BRADFORD

"By all means use sometimes to be alone." If George Herbert meant his wise sayings for both men and women, he could not have known how difficult a thing it is for a woman ever to be alone. A man who had many cares and much anxious thought for an invalid at home said: "When I get to my office, I sit down in the big chair and put my feet up and take my paper and draw a long breath and feel how good it is to be quiet." True, he may be interrupted, but the chances are that a quiet hour may be his at the beginning of the day.

In the home it is different. The mother goes to her room and closes the door. Some one knocks. "The man is here with the eggs." The door-bell rings—another tap at the door, "Mrs. M. is down stairs and would like to see you a minute." The minute proves to be more than an hour and for nothing, except that the good lady who came wanted to talk to somebody. That was well enough, but sometimes one needs to be alone with the restfulness of being sure that no one can disturb the next five minutes, or fifteen, or more. It would mean more than nerve tonics and sage advice from the doctor, but how is one to get it?

It cannot be found in the home, for the "man with the eggs" will come. It cannot be found in a long free walk over the mountain or through the woods, for there one must not go alone.

"My corner" has solved the problem for me. Its greatest charm is that it is mine, and when I am there I am not to be found any more than if I had gone out of town for the day. It is not in the house, but near enough to be quickly reached. It is shut in by three high walls of a building of stone, with red, sloping roofs. Just a bit of blue sky can be seen overhead and the clouds appear and disappear. It is for the time a little world by itself. The birds come and sit on the ridgepole and talk to each other. A tiny tree grows close by my seat, which is only a narrow step by an unused door—a seat of stone, hard and very narrow, but I would not have it different. It is high, too, so that I can reach it only by the help of an old box.

Every leaf and twig and blade of grass in my corner has something to say to me. It was my refuge in the scarlet fever time, when duty to others took the father away to some uninfected home, and in the hours for rest I found friends in the birds and the sky and my tree in the corner. Sometimes on the way home from market, when the amount of money to be spent and the number of household

needs have not been in accord, my corner has been a refuge, and in the light of the blue sky above the perplexing questions have vanished and the right proportion of things has been found.

Better than any rest-cure has been my restful corner. Would it were possible for every busy and tired woman to find one!

In and Out of the Linen Closet

BY S. MARIA ELLIOTT

Few women, whether housewives or not, can look upon those beautiful "pictures in white" prosaically called table damasks without a desire for possession. "Thou shalt not covet," perhaps comes forcibly to mind, for not all of us can afford the best of these white pictures any more than the best in color. In an article which is worn out more by washing than by actual use durability should be first considered, but with this should be associated as much beauty as possible.

The merchant buys his damasks by weight. Weight depends upon the number of threads to the square yard and this again upon their fineness and twist. Too few threads in a given space make a sleazy cloth, to which weight and fine appearance must be given by sizing or starch. This will disappear in washing and requires weekly renewal. Very fine threads break easily and are not suited to hard service; very coarse threads give weight but not beauty and are hard to wash. A closely woven cloth of medium threads will furnish average weight, require no starch and give best service, combined with good looks. The heavy, fine cloths should be chosen and used as treasures.

Another factor in durability is the bleach. Nature's firm of "Sun, Moisture & Co." still surpasses as bleachers all chemical methods yet employed, and their grass bleach is the best. Even their snow bleach does not wear as well as the grass bleach, although the expert, even, is puzzled or unable to distinguish between them. The grass bleaching, of course, is done in summer. That brings the best cloths into the market ready for the winter trade. In large cities, where stock cannot be kept over from season to season, the January sales are almost entirely of grass bleached cloth, therefore the wise housewife plans to replenish her linen closet at this time.

The experienced eye and touch are needed to distinguish readily between the natural and artificial bleach. There is a soft, subdued luster and a leathery, tenacious "feel" suggesting toughness in the grass bleached cloth as opposed to a glassy shine and stiffness, ominous of brittleness, in the artificially bleached.

The Irish damasks rank first, the Scotch coming very near to them and also in lower priced grades; the French come in "cloths" only, not by the yard, and are thin in quality, although finished to show effectively. The German damask comes in fewer and less beautiful designs in the cheaper grades, but has a hard-twisted thread and is very durable. Economy may suggest the purchase of a good quality German damask for family service, the Scotch for special use and, perhaps, one Irish cloth for "full dress occasions."

As in all white goods, so in damasks

the unbleached cloths of the same quality come lower in price. Indeed, many women buy and use all their family table linen "in the cream." Pretty designs in the natural color of the flax make beautiful breakfast and tea cloths. In some makes there is a half-way tint called "silver bleach."

In bulk table linen is only a small part of the contents of the linen closet, for sheets and pillowcases are still called bed linen by courtesy, although all may be of cotton.

Few women who reckon their available capital as time, strength and money, and therefore place a money value on time and strength, now hesitate to buy most of their sheets and pillowcases ready-made. As good cloth can be found today in ready-made pieces as in sheeting. If the hems are evenly stitched close to the edge with a stitch of medium length and with not too large a needle, no more dust will collect than in a hand-made hem, or, if collected, it will wash out as easily.

Whether the conscience allows the sheet or sheeting to be bought, let it not suggest saving in length! Six inches saved here may mean the worst of dreams and nightmares, and for the consequent ill temper, perhaps ill health, no housewife can afford to be responsible. What shall govern the length? The bed. For firmness the sheet should be long enough to tuck under at the ends at least a quarter of a yard. Then our sheet equation reads: length of sheet=length of mattress + twice its thickness + one-half yard + width of hems. Some ready-madesheets are badly proportioned, being much too wide for their length. Although in sheets, more than in blankets, the trade terms of 10 4, 11 4, etc., are likely to be the two and one-half or two and three-quarters yards in length which such names imply, it is not safe to trust to them and calculate too closely.

The pillowcase, too, should be an easy fit and long enough to fall closely together at the mouth, for too narrow a case makes a hard pillow and prevents proper airing of feathers, to say nothing of the difficulty of putting on and taking off and the consequent strain on the cloth.

The woman who has stretches of grass where she may bleach her clothes saves in buying unbleached cotton, for she will get a better quality for the same money, and the difference in durability between the grass bleached and the chemically bleached cotton is as great as that in damasks.

What housewife is not devoutly thankful that fringe on table linen and towels is not in fashion! A hem is a durable finish; hemstitching is handsomer, but it breaks easily in the washing processes. For nice towels there are the fine qualities of huckaback, to be bought by the yard and hemstitched at home, if one likes.

Huckaback seems to be the accepted towel for ordinary use, giving the desired amount of friction with excellent absorption. The close texture with short over-thread dots is a better wearing quality than the longer overthreads and larger spaces which make a more showy towel. The latter, however, comes in cheaper grades and thickens up well when washed. If a few damask towels are desired for

looks, choose those with knotted fringe and give them careful laundering. New or well-ironed damask is beautiful, but not readily absorbent, as a towel should be.

Do not waste money on "union goods," that is, mixed cotton and linen. The cotton wears out before the linen and grows linty; the two fibers wash differently, the linen shrinking more than the cotton, and this injures the looks of the towel. Have either all cotton or all linen, preferably the latter, because it is the more absorbent. This is true of both hand and dish towels.

Why buy extremely long or wide towels? A yard of cloth, eighteen or twenty inches wide, is about as much as anybody can manage in ordinary use, and surely enough to be often laundered.

It is not the washing, but the ironing, that takes hours of time and pounds of energy. *Must* everyday towels be ironed? A towel is primarily for quick and complete absorption of water, secondarily for friction. The smooth, shiny surface of a well-ironed towel interferes with both these purposes. We do not think of ironing "bath" towels! If wet towels be folded in thirds and run smoothly through the wringer, with very tight rollers, they will be cold-mangled to a nicety. Fuel, strength and time saved, absorption and friction increased, one may enjoy a clean towel a day, especially in summer, with scarcely a thought of the laundress.

Table and bed linen both wear better if there is rotation in their use—the pieces washed each week being put at the bottom of the pile, the clean ones taken from the top. This insures an evenness of wear which keeps the supply in better condition and facilitates a regular renewal of the stock. In an average family the yearly addition of a quarter of the bed linen list and a third of the towel list will keep the linen closet well and economically filled.

In an Angel-Yard

Of all the pretty passages in that charming book, *The Solitary Summer*, written by an unknown German woman, none is more amusing than a conversation about angels. April, May and June are the names by which the children are known, and the mother relates the incident which occurred in a churchyard—a favorite resort of the babies. She says:

The first time I took them there they asked me what the mounds were, and by a series of adroit questions extracted the information that the people who had been buried there were now angels (I am not a specialist, and must take refuge in telling them what I was told in my youth), and ever since then they refuse to call it a graveyard, and have christened it the angel-yard, and so have got into the way of discussing angels in all their bearings, sometimes to my confusion, whenever we go there.

"But what are angels, mummy?" said the June baby inconsequently this afternoon, after having assisted at the discussions for several days and apparently listening with attention.

"Such a silly baby!" cried April, turning upon her with contempt, "don't you know they are *lieber Gott's* little girls?"

Now I protest I had never told those

babies anything of the sort. I answer their questions to the best of my ability and as conscientiously as I can, and then, when I hear them talking together afterwards, I am staggered by the impression they appear to have received. They live in a whole world of independent ideas in regard to heaven and the angels . . .

After having accepted April's definition of angels with apparent reverence, the June baby electrified the other two (always more orthodox and yielding) by remarking that she hoped she would never go to heaven. I pretended to be deep in my book and not listening; April and May were sitting on the grass sewing ("needling" they call it); and June was leaning idly against a pine trunk, swinging a headless doll round and round by its one remaining leg, her heels well dug into the ground, her sun-bonnet off, and all the yellow tangles of her hair falling across her sunburnt, grimy little face.

"No," she repeated, firmly, with her eyes fixed on her sisters' startled faces, "I don't want to. There's nothing there for babies to play with."

"Nothing to play with?" exclaimed the other two in a breath—and, throwing down their needlework, they made a simultaneous rush for me.

"Mummy, did you hear? June says she doesn't want to go into the *Himmel*!" cried April, horror-stricken.

"Because there's nothing to play with there," she says," cried May, breathlessly; and then they added, with one voice, as though the subject had long ago been threshed out and settled between them, "why, she can play at ball there with all the *Sternleins* if she likes!"

The idea of the June baby striding across the firmament and hurling the stars about as carelessly as though they were tennis balls was so magnificent that it sent shivers of awe through me as I read.

"But if you break all your dolls," added April, turning severely to June and eyeing the distorted remains in her hand, "I don't think *lieber Gott* will let you in at all. When you're big and have tiny Junes—real live Junes—I think you'll break them too, and *lieber Gott* doesn't love mummies what breaks their babies."

"But I must break my dolls," cried June, stung into indignation by what she evidently regarded as celestial injustice; "*lieber Gott* made me that way, so I can't help doing it, can I, mummy?"

On these occasions I keep my eyes fixed on my book and put on an air of deep abstraction, and, indeed, it is the only way of keeping out of theological disputes in which I am invariably worsted.

Worship

I wandered down the dim-lit forest aisles,
With brooding eyes and reverent slow feet;
I saw the quiet arches overmeet,
More fair than mediæval-building piles.
I traced the shadowy cathedral lines,
And heard the tiny choristers repeat
Their Benedicite, upsinging sweet
Above the surging octaves of the pines.
Most holy high Cathedral of the Wood,
Whose doors are ever open night and day,
That they who will may enter, it is good
In thy great name to linger and to pray;
Thence from the silence and the solitude
To go ennobled on the daily way.

—Edith C. Banfield, in *Atlantic*.

Closet and Altar

Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

The weakest plant may be safe in a garden, but our Lord Jesus is a hedge for protection to his weak and destitute ones even in a wilderness.—*Thomas Boston*.

Christian, dost thou not perceive that the heart of God is set upon thee, and that he is still minding thee with tender love, even when thou forgettest both thyself and him? Is he not following thee with daily mercies, moving upon thy soul, providing for thy body, preserving both? Dost he not bear thee continually in the arms of love and promise that all things shall work together for thy good, and suit all his dealings to thy greatest advantage and give his angels charge over thee? And canst thou be taken up with the joys below and forget thy God, who forgets not thee?—*Richard Baxter*.

When things work and change, in spite of us, we may know it is the Lord working.—*Mrs. A. D. T. Whitney*.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—*Mark Guy Pearse*.

Lord, dost thou look on me, and will not I
Launch out my heart to heaven to look on thee?

Here if one loved me I should turn to see,
And often think on him and often sigh,
And by a tender friendship make reply
To love gratuitous poured forth on me,
And nurse a hope of happy days to be,
And mean "until we meet" in each good-by.
Lord, thou dost look, and love is in thine eyes,
Thy heart is set upon me day and night,
Thou stoopest low to set me far above:
O Lord, that I may love thee make me wise;
That I may see and love thee grant me sight;
And give me love that I may give thee love.
—*Christina G. Rossetti*.

Unto Him who is the same to His in all places, and near to those who are far from one another, I commend you and all with you.—*John Robinson*.

You are as much the object of God's solicitude as if none lived but yourself.—*Robertson*.

Lord, preserve me in the unity of thy holy church, in the love of God and of my neighbors. Let thy grace enlarge my heart to remember, faithfully to use, wisely to improve and humbly to give thanks to thee for all thy favors, with which thou hast enriched my soul and supported my estate and preserved my person and rescued me from danger and invited me to goodness all the days of my life. O do unto thy servant as thou usest to do unto those that love thy name! Let thy truth comfort me; thy mercy deliver me; thy staff support me; thy grace sanctify my sorrow; and thy goodness pardon all my sins; thy angels guide me with safety in this shadow of death, and thy most Holy Spirit lead me into the land of righteousness; for thy name's sake, which is so comfortable, and for Jesus Christ's sake, our dearest Lord and most gracious Saviour. Amen.

Mothers in Council

A CURE FOR LIES

I had been away for the day, and when I got home at night I was troubled to learn that my little boy (aged five) had played "hooky" and then told a lie about it—a real lie, told with the intention to deceive. What should be done about it?

It was not the first time he had told a wrong story. Evidently neither quiet talk nor ordinary punishment had been enough to cure him entirely. A call for help from the Helper above and a long think before I went to sleep, and I decided.

In the morning I said, "Dear, mamma hears you took your playtime yesterday afternoon, so you may stay in your room this morning while the other children have their play." (It was Saturday.)

Then I talked with him about the wrong story and said there must be something the matter with him to make him tell wrong stories, and when there is something the matter with people they have to take medicine to cure them. So I told him I should send to the drugstore for medicine for him. Papa bought there a small package of dried wormwood, from a pinch of which I made a tea, cooled it, and with a teaspoon carried it soberly to my young patient. The first dose (a teaspoonful) he regarded as rather a joke, but when I carried a second dose at the end of an hour the joke faded, and he broke down, declaring he needed no more.

Five years have passed, and those two teaspoonfuls of wormwood tea have worked a permanent cure. My little daughter has had one dose, which was equally effective, and in this spring's housecleaning I emptied the bottle and washed off the label, "Lie Medicine."

S. O. M.

THE SUNDAY SCHOOL AND THE MOTHER

Mothers send their little ones to Sunday school to be taught Jesus; but if the mother is not helping them to live Jesus day by day all that teaching may be brought to naught. To be lasting and vital there must be hearty and earnest co-operation between the teacher and the parent. The mother must supplement one hour of religious teaching by seven days of practical religious training.

In our little Sunday school kindergarten the mothers are becoming so interested in what their children are doing that scarcely a week passes without some testimony of a practical nature. One tells me, "My little girl is becoming so helpful!" another, "There is a wonderful change in my little one!" And all this is the result of practical talks that we have together before going home. We usually make practical the lesson story by talking about how we can help mother during the week. One little girl is going to help with the dishes; a dear little four-year-old is going to dry the silver; a sturdy boy proudly says, "I will carry the coal for mother!" and even a little three-year-old thinks that she will pick up the threads and pins from the carpet. Her mother is a dressmaker. It would certainly do the mothers good to hear their little plans.

Then we instruct them to tell mother a part of the Sunday school story—that is, if she will listen. And the mother that will not listen is not only robbing her child of heart joy but thereby checking his intellectual and spiritual growth. She must not be surprised if she awakes some day to find that she has lost the confidence of her child. Wherever the mother becomes a ready, anxious listener, in that home we are finding one of Jesus' "little lights." The pastor has just come in, saying that one of our little girls, seven years of age, is not only bringing the mother to Jesus, but has also opened up three homes to the church.

Perhaps it may be hard to get a child to tell you anything about the happenings in the Sunday school. But this ought not to discourage, for probably the boy or girl has heard so much that the little mind is confused.

Then ask him to tell you just one thing that happened at Sunday school, or ask, What did you hear about Jesus today? In so doing you have given him definite food for thought. After you have asked about the Sunday school, then plan together how the little one can help through the week that he may live the truth learned. For example, some pleasant surprise for papa, like having his slippers ready when he comes home tired and weary from work. Tell your child how Jesus, when a little boy, was always ready and willing to help Joseph in the carpenter shop. This makes the Christian living practical and definite.

Mrs. L. P. H.

FAMILY DISCIPLINE A CENTURY AGO

Little Johnnie was an only son and the pet of his older sisters, as well as the joy and the pride of his parents, and indeed of the whole parish. He was almost invariably remembered in the generous gifts brought to the parsonage, and a cake or a big red apple or a saucer pumpkin pie was almost sure to be brought for "Master Johnnie."

When he was about four years old he was invited with his father and mother to spend the day with some wealthy parishioners, who had also an only son about Johnnie's age.

It was a grand dinner and other distinguished guests were there. But Henry, unlike his little visitor, was accustomed to rule his household. The pudding was very nice and according to the prevalent custom was placed upon the table at the beginning of the meal.

"I want my pudden," vociferated young Henry. He was hushed for a time with lumps of sugar and a good deal of cajoling. But the family could pay but little attention to their guests. It soon became, "I will have my pudden." With cries and kicks he soon let himself down from his high chair and lay upon the floor and screamed.

This could not be borne and the mother hushed the cries with, "There, there, Henry! Be a good boy and don't cry any more and you shall have your pudding." His plate was filled and quiet was restored.

Little Johnnie looked on with wonder and evident admiration. Here was a hero and a conqueror his thoughtful face seemed to say, though he did not put it in those words. The next morning at breakfast Johnnie didn't want his usual porridge of nice bread and milk. He wanted something which he knew he had not been allowed to have. With a little fear and trembling he declared, "I will have it." His parents looked their astonishment, but remembering the episode of the day before wisely said nothing but watched the game. Presently he, too, kicked and screamed, and then scrambled down from his high chair and lay upon the floor, in the most approved fashion.

His mother rose calmly from the table, took Master Johnnie by his head and his heels, carried him into an adjoining room and laying him upon the floor said: "I thought we brought our little boy home with us last night. If we made a mistake and brought Henry we will leave him here till they send for him." She went out and shut the door. Johnnie pounded on the door and kicked and cried for a few minutes. Then all was still. After a time there was a tiny, timid knock. "Who is there?" asked his mother. "It is your dear little boy, come back again."

Johnnie was in his mother's arms, sobbing his sorrow and asking to be forgiven, and as he told us himself in his old age, "It was the first and the only time that I ever tried to manage my mother."

SARAH FRENCH ABBOTT.

Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education.—Mark Twain.

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All brands made in plain hemmed and hem-stitched, and include a large assortment of Fancy Hem-stitched and Insertion-trimmed Sheets and Pillow-Cases.

A booklet about Sheets and Pillow-Cases sent FREE on application to your dry goods dealers.

The Conversation Corner

NOW for a Connecticut broadside. To connect a cut with Connecticut we have an old house! The boy sending it signs himself "a Cornerer from the northeast corner of Connecticut," so you will know where to look for him on your map. His town and vicinity seem to be full of history—one of his near neighbors especially is *L(e)arned* in everything that is old and historic in all Windham County!

Dear Mr. Martin: I am sending you a picture of "the old Cady house," which is the oldest datable house in northeastern Connecticut. It is about three miles from here on Putnam Heights, which used to be called Killingly Hill. It was built before 1714, and was a place of much resort in the Revolutionary War. I have just got back from a bicycle trip to the old Jacobs tavern, situated a mile beyond Brandy Hill, on the direct stage line between Hartford and Boston. Many famous men stopped there, among them George Washington and Nathan Hale. (I once spoke a piece beginning,

To drum-beat and heart-beat,
A soldier marches by.)

While at the Jacobs tavern I saw a "one-horse shay," the only one around here. I passed also the "Tildy Cady tavern." The existence of so many taverns shows the importance of Thompson, as the half-way place between Boston and Hartford.

Thompson, Ct. HERBERT C.

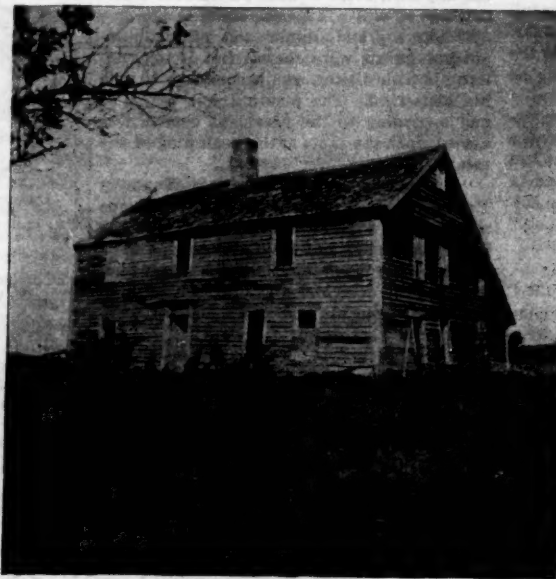
Here is another bit of story and history coming from the same town:

Over the Indian trail running through Thompson to the Massachusetts Bay, a stout Indian boy, named *Ac-quit-ti-maug*, helped his father and other Indians carry corn from Wabaquasset (Woodstock) to the first settlers of Boston. Some think that Hooker's Colony went by this "Wabaquasset Path" when they tramped through the wilderness to Hartford. This Indian trail was the forerunner of the "Old Connecticut Path," the main line of communication between Boston and Hartford. The first religious congregations in this region were collected by the Apostle Elliot, three students from his training schools at Natick laboring in this Wabaquasset country, bringing the Indians into what they called villages, and building wigwams for places of worship. One was in the valley of the Quinebaug, at *My-a-nez-et*. The largest, at Wabaquasset, was said to excel anything before seen in New England. There was another at Quinebaug Hill (Thompson), and when, half a century later, the first white settlers built their meeting house on Thompson Hill, the site selected was in the center of the common, "near where there was an old wigwam." In 1674 Elliot visited these villages, and was assisted in religious services by two of his "student volunteers," Sampson and Joseph, "sitting and reading the first part of the 119th Psalm, which was sung by the assembly." Mr. Elliot prayed and preached in the Indian tongue. But all this good work was swept away the next year by the breaking out of King Philip's War.

Your boy Cornerers may be interested to know that the Indian boy, who carried corn on his back to Boston, was one of the steadfast converts. He lived to a very old age, and on visiting Boston was entertained at Judge Sewall's and Judge Dudley's. The *Boston News-Letter* of July, 1735, has this record: "Woodstock, June 30. On the 21st instant, died near this place, John Aquittimaug, aged about 114 years, but the Indians say, and he called his own age, 123 years."

That is all very interesting and ought

to be especially so to the children in that region, reminding them of what has happened in the places where they live and play. After all, we may be thankful that we live in better times, and in better houses, and can travel on electric cars and bicycles rather than over Indian trails! But it is well to keep those funny old Indian names, in memory of the strange people who preceded us. I came home this morning from a trip into the beautiful Connecticut Valley—"little hills on every side" and the pastures clothed with white apple-blossoms. Two little girls near me entertained me until they had to change cars, making great fun about the Indian names as they were called out—*Muscopaug*, *Quin nepozet*, etc. One of them was going alone from Nonotuck to Quinsigamond, and they both told me all about their dolls—I don't believe the little girls in those old Indian times had any dolls, any



more than the Ponape children did before the missionaries introduced them!

Now, let's come down to present life and times. I do not think the next writer lives more than a good bicycle ride from the old house on "Killingly Hill," but she has quite a different theme for her letter!

Dear Mr. Martin: I want to tell you a story about a goose I once saw. Perhaps the Cornerers think a goose is nothing but a "goose"—but this goose was not a "goose"! My cousin, living in a small village, had a pet goose, called *Goosie-Poosie*. Moving to a city, nearly fifty miles away, *Goosie-Poosie* was given to a farmer. In the city my cousin's husband kept a produce market. One day, several weeks after they moved, she went with her little boy into the store, and noticed that some crates of poultry had been unloaded and stood on the sidewalk. As she was going away she called to her boy, who was looking at the crates. Immediately a great squawking and fluttering began in one of them. She went to the crate, and there was *Goosie-Poosie*. She was at once released, and was delighted to see her friends again. Thinking that a goose who would recognize a voice after so long a time was worth saving, she was taken home.

I have discovered two roots this spring, one in school, one in nature. In school it is cube root, and in the woods blood root. I like the

blood root better! The German measles are here, but I have not had them, so you need not be afraid of catching them through this letter.

Danielson, Ct.

FLORENCE D.

That reminds me of a little boy, who told me not long ago, the day after his fifth birthday, that now he had got something else, the "chicken fox," but he could not give it to me, as he had not enough to give to other people! Is not this girl one of the trio shown in the picture of the apple tree a year ago today?

Dear Mr. Martin: I have been watching the birds that have come back this spring. Among them are the scarlet tanager, which is red all over but its wings and tail; the red-breasted grosbeak, which is black and white striped on its back, and white below, with a red breast; the kingbird; bluebird; blue jay; woodpecker, and the Baltimore oriole. We have cut up strings and hung them on trees for them in building nests. Papa wants me to learn the dates of the birds, and to learn them by their voices.

So. Manchester, Ct.

HERBERT S.

Does Herbert mean by "dates" the times of their migrations? I see there is an Indian named river flowing through his town—*Hockanum*, which I suppose refers to its hook-shaped bend. It seems hard to get away from the Indians, for the town from which the next letter comes has a *Quassa-poag* in it. I wonder what kind of a *poag* (pond) that is.

Dear Mr. Martin: About four weeks ago I was in the woods and heard a young crow "cawing" loudly. While looking for its nest in the trees I saw an old-looking nest in a black birch, so I climbed up and, without putting my hand in to feel if anything was there, knocked it over. When I came down I found seven baby squirrels in the grass and leaves with which the nest was filled. I did them up in my handkerchief and carried them home, but mamma said they would die. So I took them back to the tree, built the nest as best I could, and put the squirrels in. I went back today, and found the nest empty.

We have some motherless chicks that came from an incubator down in the cellar. One afternoon I went down with some angleworms that I had dug in the morning. I dropped some of the worms; they had hardly touched the floor when out darted a small chick with one, and the rest left the other worms unnoticed and gave chase, racing round and round till I dropped more worms—and then what a scrambling! All the chickens were in a heap; finally another chick got on, and they all rushed again. This was done many times till my bait can was emptied. Then I went out and dug some more. When I got back, they were waiting for me. You could dig worms all day, and it would be just the same—they are never tired of the fun! I have been fishing three times, but only caught two small fish, three inches long, and they were not trout.

Middlebury, Ct.

RICHARD T.

I have two more Connecticut letters, which must wait over, but I will tell you this curious tradition just told me by a lady who lived a long lifetime in the state: that when the leaves on the Charter Oak were big as a mouse's ear, it was time (for the Indians) to plant corn!—the Nipmucks and Pequots did not have calendars!

Mr. Martin

Wicked Men's Estimate of a Righteous Man*

By Rev. A. E. Dunning

Herod and his court, John and his disciples—these are the types of moral opposites. They are always struggling for supremacy in society. They are mutually repellant, yet each has need of elements possessed by the other. The world's advancement toward the establishment of the kingdom of God requires collisions of these opposing moral forces. If they were not constantly occurring, newspapers would have little in them of general interest. The representatives of these contending forces are neither wholly bad nor entirely good. Without knowing both and having some sympathy with both, we cannot take helpful part in purifying society. This event, which ends the career of the greatest reformer before Christ, gives us an opportunity to study the influence of good over evil characters. Two things appear prominently in the story of the death of John.

1. *The reasons why the wicked hate the righteous.* Till the ambition for the esteem of men dies, none are wholly bad. And while men admire strength, skill, beauty, they do not honor these qualities when they are entirely separated from moral character. Herodias was beautiful. She loved power and used her ability to possess it by becoming the paramour of Herod, leaving his brother, whose lawful wife she was. John publicly rebuked Herod for the crime, but his rebuke smote Herodias with far more force, for it called public attention to her disgraceful position. Wicked persons do not want to be brought before the bar of public opinion. The press, the pulpit, the platform which condemn them are hateful to them. John represented all three of these, and Herodias resolved to put an end to him. Attempts to suppress the verdict of public conscience require far more difficult and complicated plots today, but they are constantly being made and with some degree of success.

Personal feeling in the wicked fosters hatred of good men as much as does the loss of public esteem. Herodias knew that her life was unworthy. John's statement of the fact arrayed her better nature against herself and kept up a constant inward irritation which marred her enjoyment of the place and power she had won. She blamed John for bringing her to the bar of her own conscience. She dreaded him as Mary, Queen of Scots, dreaded John Knox. The boldness of a righteous man rebuking evil is an unconscious assertion of superiority which the sinner against society recognizes with a sense of shame. He hates the man who has evident moral advantage over him. When Dr. Charles Parkhurst was laying bare the corruption of Tammany in New York city, the virulence of its leaders against him showed the misery he was inflicting on them. The vituperations of the New York Sun, which then defended Tammany, whenever Dr. Parkhurst's name was mentioned, read like the ravings of the nightmare of an uneasy conscience. Such words could not come from a wholly abandoned soul. Reform movements may contain elements of self-destruction, but they are the storm centers which leave society purer when they have passed because they keep alive the public conscience.

The desires and ambitions of the wicked move them to esteem good men lightly. In the eyes of Herod's courtiers, what was John's life worth, anyway? What did he know about enjoying the world? He never drank even a gill of wine. As they sat with brimming goblets, a dancing princess with slow and swift movements of bewildering beauty stimulating their sensual passions, what in comparison with their pleasure was the life of that miserable ascetic in the castle of Macherus? If Herodias wanted his head,

let her have it. It was to them a brilliant conceit of hers that she had it brought in on a platter as one course of their drunken feast.

Men whose enjoyment is in the present have only contempt for the life of self denial. Why should a man refuse the pleasure of today? Those who have no faith think it is wisdom to say, "Let us eat and drink, for tomorrow we die." What care they for coming generations? Their proverb is "After us the deluge." If they had their way, the deluge would come. But they would like to get out of the way the men who live for the public welfare and for the future.

Yet, notwithstanding the hatred, irritation and contempt of the wicked for the righteous, the fact remains—the saving clause for men who have chosen the downward path—that the wicked honor the righteous. What are:

2. *The reasons why the wicked honor the righteous.* They do this even when their evil wills are so much stronger than their consciences that the presence of the righteous does not move them to change their lives. Herod was an adulterer and a murderer. Yet he took a kind of pleasure in hearing John [Mark 6: 20]. And Herod's courtiers could not conceal from themselves the fact that John was honored by the people and had power with them [Matt. 14: 5]. All the reckless company knew that John was right, and were forced to pay tribute to his character as nobler than theirs. One of the rewards of the man who lives to maintain righteousness and serve men is that he knows he is fulfilling the purposes for which every man ought to live, and that those who pervert their own lives cannot help acknowledging it.

Herod was convinced, too, that John had relations with God which he could not comprehend. He killed John because he wanted to please Herodias and dared not offend his courtiers. But John was not dead in Herod's eyes, and he could not shut them from the vision of the man he had killed. When he heard of the wonderful deeds of Jesus, he said that John had risen from the dead and was doing these things.

The world acknowledges the superiority of the righteous. It is the resistless verdict of conscience and of reason in the good and the bad. It is the verdict of history, whose highest value is in its revelation of the true standard of living. In the writings of Josephus, who lived not long after John and Herod died, John's death is mentioned only as an incident in the career of Herod and his associates. But in history, as it is now written, Herod's life and kingdom are only an incident in the records of the kingdom which it was John's mission to announce. John died in prison, but millions know and honor him. Herod died in exile, and no one would know about him now except that knowledge of him helps us to be better acquainted with John and to do honor to his noble service and brave martyrdom.

The lesson to be learned from the study of these two men is plain to every student. It is that evil contains within itself the elements of its own destruction, while the kingdom of God has in itself indestructible elements of growth. Let good men take courage

to fight, in the name of Christ, intemperance, licentiousness, political corruption, every public sin. "Fear not ye, neither be dismayed by this great multitude; for the battle is not yours but God's." If we hold fast to our spiritual freedom in association with Jesus Christ, and fearlessly fight evil, the proudest head that lifts itself in the pride of sin will fall at last and leave us triumphant.

The Church Prayer Meeting

Topic, June 3-9. God's Voice in Nature. Ps. 104, 148.

It appeals especially to our love of the harmonious, beautiful, wonderful. Makes known impressive truths about the divine nature and character. [For prayer meeting editorial see page 796.]

Missionary Topic: The Lambs of the Fold and Flock. Mark 9: 33-50; John 21: 15-19. [See editorial comment in issue of May 17.]

President Faunce, of Brown, is having an experience in dealing with disorderly students somewhat like that which President Harris, of Amherst, had last year. Like President Harris, too, he is showing himself equal to the emergency.

Mellin's Food

THE development of the infant mind is a wonderfully interesting process. Each day brings a new experience to the little one, and a new word is spoken, which indicates the progress. The brain is greatly influenced by, and is dependent on, the physical condition and general health of the body. In order to maintain the proper physical condition it is absolutely necessary to give the baby proper food.

Mellin's Food and fresh milk is, physiologically, a proper infants' food; it contains the correct amount of necessary nutritive elements, and combines them in the right proportion, and does not introduce insoluble, indigestible, and non-nutritious constituents. Mellin's Food is a food that feeds.

I received the little book and sample of food which you sent and thank you most kindly. In the first six weeks of her little life my baby gained only one pound, but after using Mellin's Food she gained a pound in one week, so you may know how pleased we are with it.

Mrs. PAUL DICKINSON
1512 Melrose St., Chicago, Ill.

I have had most satisfactory results from the use of your Mellin's Food. I raised my boy on it, and found no fretting; and his teething was so natural we hardly noticed them when coming. So great was the effect on the child I decided to try Mellin's Food on my little girl. She is now one year old, has all the front teeth, and is a bright, healthy baby. I cheerfully recommend Mellin's Food to all mothers.

Mrs. B. C. POOR
74 Carolina Ave., Jamaica Plain, Boston, Mass.
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SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.



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Club men and all good livers appreciate the appetizing relish given to Oyster-cocktails, Welsh rarebits, Lobster Newburgh and all dishes flavored with this sauce.

SIGNATURE OF EVERY BOTTLE *Lea & Perrins* JOHN DUNCAN'S SONS AGENTS - NEW YORK

* The Sunday School Lesson for June 10. Text, Matt. 14: 1-12, Mark 6: 14-29, Luke 9: 7-9. International Lesson, Death of John the Baptist.

Literature

A New Life of Christ

It requires courage to undertake such a volume as *The Life of Jesus of Nazareth** and to present it to the public along with the many other lives of Christ of recent years. This book appears as Vol. 7 of the Historical Series for Bible Students, published by Charles Scribner's Sons, and its author is Dr. Rush Rhees, professor of New Testament interpretation in Newton Theological Seminary, and president-elect of Rochester Seminary. Professor Rhees has found a place for this volume not yet filled and has done his work well.

This is not a book for beginners. "It is a study rather than a story." It assumes that the reader is familiar with the gospels, and, to a degree, with the times and the people of which the gospels treat. But to the mature student it is in many respects the most satisfying life of Christ which has yet appeared. Its author has approached his subject with a thorough scholarship and an independent but reverent judgment. He has not turned aside from any of the many important questions in which present day students of the life of our Lord are interested. In clear, concise style he has answered these questions so far as his knowledge gives answers, and has furnished materials to guide others whose conclusions may differ from his. He has sought to bring the Man of Nazareth before his readers as Jesus was seen by apostles and evangelists, and by knowing the Man comes to see in him the supreme revelation of God.

The book is divided into three parts, the first presenting the historical situation, the New Testament books and secular history and the life of Jesus till his removal to Capernaum. The second is a survey of the public ministry to the resurrection and the third discusses Jesus as a minister and teacher.

The appendix contains an exhaustive bibliography, arranged under the several titles of the chapters of the book and is the most complete collection we have seen of books of reference on the life of Jesus.

The Church of England†

The Bishop of Ripon, Dr. W. B. Carpenter, has written a popular history of the English Established Church. Of course his position has afforded him the fullest facilities for the study of his theme, and evidently it has been a labor of love. The outcome is a highly interesting and instructive volume. It differs from that by Dean Spence, noticed in our issue of May 3, in being far more elaborate in plan and rich in detail. Dr. Spence only undertook to write a concise hand-book. The popular quality of Bishop Carpenter's book is noticeable at once. He is widely known as among the most eloquent of living English preachers, and something of the manner of his habit of public address appears in these pages. They are the work of one accustomed to speaking even more than to writing. This renders them the more readable as they are not unduly rhetorical, but the general public rather than the world of scholars is addressed.

Dr. Carpenter seems to be a loyal, but by no means bigoted, Churchman. We expected to find a more definite explanation of the connection of the Anglican Church with the Apostolic than he has given. He appears to derive the former from the latter through the early British rather than the papal church, and here is in accord with most modern English scholars who think that any real connection exists, but he is somewhat vague as to particulars. Naturally he is inclined to minimize the evils which provoked the rise of Puritanism and Separatism and to magnify the less creditable aspects of these movements,

but he must be conceded an honest purpose to be fair. We find no evidence of a disposition to defend his own church's errors unbecomingly. So far as he ever fails of true impartiality, the failure is due to his education rather than to his spirit. He is by no means blind to the services of Nonconformity to England, although he does not seem to appreciate them sufficiently in relation to the past or to understand their present power.

He adds little or nothing to previous knowledge. His work is chiefly that of restatement. The relations of Henry VIII. and Elizabeth, for example, to ecclesiastical development are described somewhat superficially, although with reasonable fidelity to fact. In his accounts of Whitefield and the Wesleys, the Countess of Huntingdon and other leaders of distinctive religious movements, he always speaks temperately, kindly and with discrimination, yet usually as the popular narrator rather than as the thorough-going historian. The chapters on the evangelicals, the Oxford Movement, and the successive modern test cases, *e. g.*, the Gorham, Denison and Bennett cases, are full of interest, and reveal clearly the author's personal position and desire; a position midway between extremes and a desire to see the lowest of the Low and the highest of the High Churchmen included and laboring with mutual toleration, in spite of their differences, in the same great church. He is studiously opposed to Roman Catholicism and zealous in advocacy of missions. All in all he has written an enlightening and serviceable volume.

Our Civil War—The West

The special merit of Prof. John Fiske's new volume, *The Mississippi Valley in the Civil War*,* is its clearness. Out of the usually abundant and often badly confused material he has constructed a perfectly lucid and intelligible narrative, which in brief compass tells the whole story. But, as is to be expected in the case of such a master of historical composition, it is much more than a mere narrative. It explains different policies and the reasons for them, and supplies details of maneuvers and campaigns, so that one gains from it a sufficiently full and accurate idea of what happened in the planning and executing as well as in the final results. Yet it is unusually concise.

Although impartial, it is by no means uncritical. It is satisfactory to find that so thorough an investigator and so competent a judge has reached substantially the conclusions which have come to be held generally about the prominent officers in the service. Nothing now is likely to be able to diminish the luster of the names of Grant, Sherman and Thomas, for instance, or to reinstate Halleck, McClellan or Burnside in the repute which they once enjoyed as soldiers. Professor Fiske points out wherein even the former blundered now and then, and does ample justice to the many merits of the latter. But in general, and with no conspicuous exception, he makes it clear that we now know about what each general really was worth.

Naturally, as it deals with facts long familiar for the most part, this history adds little or nothing to public knowledge. But it is a skillful resetting of the often described occurrences, and a fresh and trustworthy estimate of them. Some chapters, such as those which tell of Grant's dogged campaign which won us Vicksburg and of the battles at Chickamauga and Chattanooga, are very spirited accounts. The history is not one of the series which the author is writing about our nation's history, but is equally worth being read. It deserves to be added that to the intimate friendship and exceptional military knowledge and critical ability of the late John C. Ropes are due something of the large value of these pages.

Four Fresh Applications of Gospel Truth

Prof. Josiah Royce's *The Conception of Immortality** embodies the Ingersoll Lecture for 1899. Most of it is devoted to defining the individual man, the definition leading up finally to one of immortality. The substance of all is that

The various and genuine individuality which we are now loyally meaning to express, gets, from the Absolute point of view, its final and conscious expression in a life that, like all life such as Idealism recognizes, is conscious, and that in its meaning, although not at all necessarily in time or in space, is continuous with the fragmentary and flickering existence wherein we now see through a glass darkly our relations to God and to the final truth.

The discussion is sure to interest reflective minds. Professor Royce's ability, independence and vigor of expression are conspicuous. Few other students of such deep themes equal him in the power of enabling the ordinary reader to grasp his meaning. In this little work the argument is somewhat novel and very significant.

Man and His Divine Father,† by Rev. Dr. J. C. C. Clarke, is too metaphysical for general reading. But those who incline towards philosophical literature will find in it a course of reasoning showing the development of "the conception of causation into a connected line and system of the whole philosophy of the nature, relations and destinies of persons," and leading up to faith in the divine Person, our Heavenly Father. The indirect influence of such a book, through the suggestion which it conveys to those who teach or preach religious truth directly, is important and considerable.

Rev. Frank T. Lee's volume, *Popular Misconceptions as to Christian Faith and Life*,‡ is practical and pointed. It is the outgrowth of shrewd observation and reflection, as well as of that personal experience in dealing with actual problems which every live pastor acquires. The doubts and troubles which prevent or embarrass the soul are classified as relating respectively to faith, life, service and the divine source. Under one or another of these headings are answers—considerate, fair and wise—to each of the most important questions which young people especially are apt to ask so earnestly about the Bible and its interpretation, the duty and manner of entering upon and maintaining the Christian life, correct ideas of church life and work, the value of missions and similar topics. A final chapter fittingly exalts the person and work of the Holy Spirit. Lucidity, pertinence and earnestness are the prominent qualities of the volume. Such a book often can be lent by a pastor to his young people with good results.

Dr. William Prall delivered at the University of Michigan the Baldwin lectures for 1898, now issued in a book, *The Church and the State*§. The lecturer has done little but summarize and repeat what others before him have said. Indeed, it would require a most original mind to offer much of anything new. But he has put his studies of the topic into an orderly, serviceable shape, so that they possess true value. We are glad to note that he insists on the family, and not the individual, as the unit of society. His sketch of the development of the state is skillful, and his portrayal of the mutually helpful relations of state and church is wise.

Miscellaneous

Students of telepathy and kindred themes chiefly will be interested in *The Unknown*,|| by Camille Flammarion. The book is mostly a collection of testimonies of witnesses to apparitions, telepathic intercourse, the significance of dreams, etc. More than 1,200 of

* Scribners. \$1.25. † Dutton. \$2.00.

* Houghton, Mifflin & Co. \$2.00.

* Houghton, Mifflin & Co. \$1.00.

† McClurg. \$1.50.

§ Whittaker. \$1.25.

‡ Pilgrim Press. \$1.25.

|| Harper. \$2.00.

these have been given to the author, of which he has published here nearly 200 of the most striking, vouching for the trustworthiness of their reporters. He claims that we have abundant reason for faith in the fact of a psychic world as real as the physical, and that we may have trustworthy knowledge of it relating not only to the past and present but also to the future. One of the most interesting features of the volume is its testimony to the fact of thought transference, of the power of one person to influence another psychically, even at a great distance. Probably we all possess undeveloped ability of this sort as to which the future may witness remarkable discoveries. His collection of testimonies is of interest but for use as evidence it needs further corroboration in most cases. As for the other world, proof of so eminently probable and generally accepted a fact hardly is called for. But in order to convince the thoughtful doubter, it ought to be of a somewhat different character.

Prof. A. L. Lowell has gathered into a compact book, *Colonial Civil Service*,* the results of careful studies of the colonial systems of England, Holland and France, so far as relates to the appointment or training of officials. The volume is a history and also an exposition of present methods. It goes into detail sufficiently and supplies data of large value in relation to our own course as a nation in training men for service in Cuba, Porto Rico and the Philippines. Professor Lowell believes that although the English system is better than the Dutch—the French is of no special consequence—it is not altogether adapted to our needs, and that we should do well to establish a special training college. His suggestions are judicious, practical and timely. The book also contains a valuable sketch of the history of the former East India College at Haileybury, England.

The Macmillan Co.'s new *Everley Shakespeare* will prove uncommonly popular. There seem to be two editions of it, one in ten volumes at \$1.25 apiece and the other, now before us, in thirty-nine volumes, each copy filling a distinct volume excepting King Henry IV., which has two volumes, and King Henry VI., which has three. This edition is sold at only twenty-five cents a volume. But it is not cheap in the sense of being inferior. It has been edited by Prof. C. H. Herford, Litt. D. There are brief, enlightening introductions and notes; not many of the latter, indeed, but they are helpful. It is printed tastefully and is bound in a pleasant shade of red. The volumes fill a box and form a little Shakespeare library. They are so light when held as to be much more easily read than most of the familiar Shakespeares, and this edition should become a favorite with young people.

Notes

Herbert Spencer has completed his autobiography, but it will not be published during his life.

M. Legrani has discovered at Karnak the first city gate yet found in Egypt. It was erected by Amenhotep II. of the 18th dynasty.

Mr. Richard Yates, Republican nominee for governor of Illinois, is a lover of old and rare books and owns one of the finest collections in the state.

Mr. Ruskin left only \$50,000. He had given away the balance of the \$1,000,000 left him by his father. The codicil in his will leaving his art collection to the Bodleian Library at Oxford had been canceled.

Two important statues have just been unveiled—one of General Grant in Washington, given to the nation by the Grand Army of the Republic, the other of Gladstone in the House of Commons in London. Each is a fine likeness.

The popular readiness to compete for literary prizes is indicated by the fact that 801 per-

* Macmillan. \$1.50.

sons sent manuscripts recently to the London Academy, which had offered five guineas, a little over \$25, as a prize for the best effort in each of six different lines.

Several more interesting Tennyson manuscripts have come to light in Sheffield. They consist of letters from Tennyson and his intimate friend, Arthur Hallam, to W. H. Brookfield. There also are portions of the MSS. of *The Lotus Eaters* and *The Lady of Shalott*.

In spite of the fact that the cost of war telegrams and correspondence has not been met by the extra income of the London journals, the papers are having a tremendous run of prosperity. But it is said that "every new book has fallen flat and been forgotten a fortnight after publication," so concentrated upon the war is popular attention.

This, quoted by the New York Tribune about the late Duke of Argyll, is capital:

It is recorded that a Scottish innkeeper once said of the Duke: "His Grace is in a verri deeficult posetion whatever. His pride of intellect will no' let him associate with men of his ain birth, and his pride of birth will no' let him associate with men of his ain intellect."

The New Books

RELIGIOUS

POPULAR MISCONCEPTIONS AS TO CHRISTIAN FAITH AND LIFE. By Rev. F. T. Lee. pp. 261. Pilgrim Press. \$1.25.

EVOLUTION OF TRINITARIANISM. By L. L. Paine. pp. 387. Houghton, Mifflin & Co. \$2.00.

POPULAR HISTORY OF THE PRESBYTERIAN CHURCH. By J. H. Patton, Ph. D. pp. 560. R. S. Mighill & Co.

THE SYNOPSIS GOSPELS. By G. L. Cary, L. H. D. pp. 375. G. P. Putnam's Sons. \$2.00.

THE WHITE BORN OF CHURCHES OF THE ELEVENTH CENTURY. By H. D. M. Spence, Dean of Gloucester. pp. 348. Charles Scribner's Sons. Imported. \$3.00.

FICTION

FROM SAND HILL TO PINE. By Bret Harte. pp. 327. Houghton, Mifflin & Co. \$1.25.

Short stories rich in the peculiar flavor of the mining region in the far West with which the author is so familiar. Very readable.

FOR THE QUEEN IN SOUTH AFRICA. By C. D. Haskins. pp. 230. Little, Brown & Co. \$1.00. Uncommonly excellent short stories about British military men and exploits. A good book to be read when travelling.

HIWA. By E. P. Dole. pp. 108. Harper & Bros. \$1.00.

A pleasant romance of old Hawaii, dealing with love and politics. It exhibits some special ability.

LOVE IN A CLOUD. By Arlo Bates. pp. 291. Houghton, Mifflin & Co. \$1.50.

A lively story of the "smart" set in Boston, satirical and witty, but not very strong in plot and sometimes inconsistent in development. Some characters are greatly exaggerated. By no means equal to the writer's best earlier work.

THE SEA FARRERS. By Mary G. Morrison. pp. 326. Doubleday, Page & Co. \$1.50.

CURRITA, COUNTESS OF ALBORNOZ. By Luis Coloma. pp. 450. Little, Brown & Co. \$1.50.

EDUCATIONAL

A SHORT HISTORY OF THE UNITED STATES. By Edward Channing. pp. 420. Macmillan Co. 90 cents.

Concise and well arranged. Confines itself to leading facts and states them clearly. A useful introduction to fuller works. Questions and suggested special topics for study add to its effectiveness. But why did the author accept the absurd tradition that the Pilgrims held services in the modern barn at the left of the picture of the Scrooby house on page 30!

INTRODUCTION TO SCIENCE. By Alex. Hill. pp. 140; THE HISTORY OF LANGUAGE. By Henry Sweet. pp. 154. Macmillan Co. Each 40 cents.

Two more admirable volumes of the Temple Primer Series.

THE MOTHER TONGUE. Books I. and II. By Sarah L. Arnold and G. L. Kittredge. pp. 320, 331. Ginn & Co.

A text-book teaching how to read, speak and write English. Well planned and executed, and issued handsomely.

GRADED LITERATURE READERS. THIRD BOOK. By H. P. Judson and Ida C. Bender. pp. 232. Maynard, Merrill & Co. 45 cents.

The children will enjoy it while learning from it.

MISCELLANEOUS

LIFE OF LAL BEHARI DAY. By G. MacPherson. pp. 148. Scribner's. Imported. \$2.00.

A well written account of the history, character and work of a Hindu convert to Christianity who became a Presbyterian minister, a college professor, an editor and an author, and attained eminence by his valuable services.

JEAN FRANCOIS MILLET. By Estelle M. Hurll. pp. 96. Houghton, Mifflin & Co. 75 cents.

In the Riverside Art Series. As good as Miss Hurll's previous books on Rembrandt and Michelangelo. Scholarly in substance and finely illustrated.

HALEY, PIPER, NEAL AND RICKER. By J. W. Hayley. pp. 115. \$1.60.

An excellent volume of genealogical notes, not a complete history but full of interest and value.

BIRD HOMES. By A. R. DuRoiere. pp. 183. Doubleday & McClure Co. \$2.00.

This describes the nests, eggs and breeding habits of the land birds of the eastern United States. A most useful and interesting handbook for bright boys and girls. Handsomely issued and illustrated.

HOTEL DE RAMBOUILLET. By Leon H. Vincent. pp. 123. Houghton, Mifflin & Co. \$1.00.

A short, appreciative account of this famous house and the Rambouillet family, the scene and founder respectively of one of the earliest and most famous of the social, literary and artistic salons of Paris, which existed for half a century from about 1615. Glimpses of many eminent persons are afforded.

LITERARY INTERPRETATION OF LIFE. By W. H. Crashaw. pp. 266. Macmillan. \$1.00.

Essays by a large-minded thinker. Practical, suggestive and finely written.

SCOTT'S LADY OF THE LAKE. Edited by Elizabeth A. Packard. pp. 208. Macmillan. 25 cents.

A pretty pocket English classic volume.

A COUNTRY WITHOUT STRIKES. By H. D. Lloyd. pp. 183. Doubleday, Page & Co. \$1.00.

POLITICS AND ADMINISTRATION. By F. J. Goodnow, LL. D. pp. 270. Macmillan. \$1.50.

THE CONQUEST OF ARID AMERICA. By W. E. Smythe. pp. 326. Harpers. \$1.50.

PAPER COVERS

THE MASTER'S MISSION. By Rev. W. C. Stiles. pp. 213. Street & Smith. New York. 10 cents.

—THE SCHOOLMASTER. By Roger Ascham. pp. 192. Cassell. New York. 10 cents.

SHAKESPEARE'S PERICLES. pp. 192. ALL'S WELL THAT ENDS WELL. pp. 160. Cassell. Each 10 cents.

—THE LUST OF EMPIRE. By Hon. G. F. Hoar. pp. 139. Ticker Pub. Co. 25 cents.

—NEW DEFENSES OF THE LORD'S DAY. By Joseph Cook. pp. 39. Earle. 15 cents.

—BOERS OR ENGLISH: WHO ARE IN THE RIGHT? By Edmond Demolins. pp. 43. Scribners. 40 cents.

—THE HISTORY OF THE ENGLISH BIBLE. By Rev. W. B. Thomson. pp. 104. Scribners. 20 cents.

—PHILLIPS BROOKS. By Edward Abbott. pp. 46. Powell & Co. Cambridge.

—MAY BULLETIN OF THE DEPARTMENT OF LABOR. Edited by Carroll D. Wright.

The Evangelistic Association

The annual conference of the New England Association was held last week at the Park Street Church from Monday noon until Wednesday evening. The presence and singing of Ira D. Sankey at many of the sessions added special interest and drew a large attendance. Helpful addresses were given by Rev. Messrs. E. E. Davidson, G. C. Needham, C. L. Jackson, Miss E. S. Tobey, Mr. Sankey and other successful workers, making the conference among the best ever held.

The year has been one of activity, although not many new evangelists have been placed in the field as the association is more and more careful regarding the fitness of appointees. During the twelve years of the organization's history 1,638 persons have applied for service, but only about one-third have been employed. During the last season 147 missions have been held. There are now thirty-eight evangelists, seventeen missionaries and colporteurs and twenty-two singers in the service of the association. S. B. Thing was elected president; J. E. Gray, general secretary; Rev. Drs. Arthur Little and Willard Scott are among the vice-presidents. Mrs. E. S. Conant is chairman of the woman's executive committee.

A Circuit of Some Southern Centers

ATLANTA

Our churches have caught the spirit of this "Chicago of the South," and are ready for the larger life surely coming to them. Congregationalism in this city needs only more suitable equipment to lead it conspicuously to the front. This is especially true at Central Church, now thoroughly awake to its great need of a new edifice. The chapel and an annex comprise the entire quarters of this active church and are sadly inadequate to the expanding work. But sure signs promise action ere long. Whether to remain on the present central site or to remove to a more open lot has been the question. The recent preparation of a corner lot near by for the new Carnegie library has strengthened the case for the present site.

The pastor, Rev. F. E. Jenkins, is being helped by an assistant, Professor Hart, who will give his attention to the details of church activity.

Central Church has established a local reputation for the large participation in outside activities, religious, philanthropic and educational. Several Congregational missions—Immanuel, Berean and Pleasant Hill—all look to a greater or less extent to Central Church for assistance. A group of the church women have established a colored orphan's home in the city. To the original building they have added two others, and the three, all of good size, now offer shelter to more than forty colored children, who come from every quarter for a home. At Spellman Seminary and Atlanta University, also, members of the church and congregation give labor and thought to benefit the colored youth.

First Church, under Rev. H. H. Proctor, continues its strong work among the colored people. Its meeting house is centrally located, and the various branches of church work are energetically maintained. At special services even standing room is usually scarce. Those held early in the year have been continued into the spring, with increasing indications of a widespread awakening.

MACON

A new institution here, Price Free Library, is really unique. Just on the edge of the factory district it stands, convenient to those who need it most. The idea was conceived by the late Mayor Brice, at whose suggestion of a central point in a labor settlement for the collection and distribution of magazines, newspapers and books a generous man offered a building and others gave financial assistance. The succeeding mayor pushed the movement by soliciting books from people of reputation all over the country. The response was such that 2,000 books, thirty of the monthly magazines and all the leading dailies were soon on hand. All the books are gifts, and many are autograph copies from authors and noted people—writers, actors, lecturers, ministers, politicians. For example, President McKinley's signature appears in Bancroft's History of the Constitution of the United States, Governor Roosevelt's in his own book, American Ideals and Other Essays, James Whitcomb Riley sent seven volumes with appropriate inscriptions, Richard Carvel came from its author, Winston Churchill.

SAVANNAH

Pilgrims from the North will look in vain through all the announcements of church services if they seek for a strictly Congregational roof. The nearest approach is an Independent Presbyterian church, in whose elegant, spacious auditorium, recently renewed,

the worshiper may become so entirely absorbed in the eloquence of the preacher, Dr. J. Y. Fair, as to forget that the service, singing and surroundings are not entirely Congregational. All this he will enjoy unless the young men of the Episcopal churches, doing brotherhood work at the hotels and on the streets Saturday nights, secure his agreement to worship at their churches. At one of the latter, Christ Church, so many of the recent changes, the beautiful colored windows and other features are the result of Boston workmanship that the evident satisfaction with which those facts are announced make the New Englander feel again quite at home. Unquestionably, however, the cordiality with which the brotherhood men do their work accounts for much of the effect upon those who respond.

CHARLESTON

The only white Congregational church in South Carolina is the Circular of this city, Rev. J. E. Kirby, pastor, and, while there are a number of colored Congregational churches in the state, this church seeks its



CIRCULAR CHURCH, CHARLESTON

fellowship as an organization in the Florida State body. Circular Church takes its name from its meeting house, built on the lines of curves. Not only is its present comparatively new house thus constructed, but the former building was also circular in name and form. The advantages of such construction are apparent on entering the auditorium. Concentration, uniqueness and proportion are striking features.

For some years the church has suffered from contesting influences. While financially its way was made clear by endowments of great value, its spiritual growth was not encouraging. Within a year, however, the door of hope has opened. The new young pastor has brought enthusiasm to the leadership and the workers have rallied unitedly. In eight months about forty new members have been added to the church. An industrial school for girls and a Boys' Society hold regular meetings. Good Sunday morning congregations greet the pastor, and the evening service, held also in the auditorium, compares favorably with any of the other churches of the city. The attractiveness of these Sunday evening services has been largely due to sermon series on connected subjects and the reading of several original stories.

The Charleston Congregationalist appears regularly as a monthly. It is conducted by the pastor. A recent number contained, besides advertising, a short practical story on

church matters, sermon notes, selections from the great religious weeklies of the country, notes and announcements, a poem or two and a prayer.

Charleston has one colored Congregational church, where Mr. Kirby preaches occasionally for his colored brother. At the Tradd Street mission, which has been carried on for a year and a half, the Congregational workers of the city find opportunities for efforts among the lower classes of the municipality.

JACKSONVILLE

In this Florida capital is an edifice whose exterior is quite a contrast to that of the Circular at Charleston. It is that of Union Church, which is built on the plan of straight lines and corners. The auditorium has the modern semicircular form and inclined floor and the class and social rooms are conveniently arranged. The building bears the evidences of the careful planning which brought it to dedication a little over two years ago. The organ in the auditorium was the gift last fall of Mr. Wilder, brother-in-law of the owner of one of Jacksonville's largest hotels. Several hotel proprietors are in the membership and others in the congregation.

Jacksonville being itself a winter resort and also the center of most of the travel south through Florida to other points, its churches benefit by the passing throng. Especially is this true regarding the Congregational church, whose meeting house stands attractively near the hotel center in a delightful section of the city.

At present the church is growing. All its activities are in working order. Moreover, the finances have recovered from the strain of church building to such an extent that last year's benevolences amounted to about twice those of recent former years. The debts on the new edifice, except that to the building society, have all been cleared and the end of its last obligation is in sight. An accomplishment which means much more to a southern than to many northern churches is the addition last year of an entirely new Sunday school library of 600 volumes, a result which followed the offer of an interested attendant at Union Church, Mr. Cummer.

The present pastor, Rev. A. M. MacDonald, has been here six years, coming direct from Andover Seminary. His winter congregations are uniformly good, being especially large in the evening. A plan for this service tried within recent years was to invite laymen to discuss subjects. Another idea which always fills the seats for the evening is the holding of a quarterly service of music.

How to utilize Christian Endeavor activity in the most telling way is now engaging the attention of pastor and people. The plan which will doubtless be tried is to follow a forty-five-minute evening service with the C. E. meeting, occupying the former with evangelistic exercises and sermon, and encouraging the young people to begin their service promptly as an "after-meeting."

There is no colored Congregational Church in Jacksonville. As yet there seems to be little place for one. The colored people seem to have made abundant provision for their own race as to churches, since for the 11,000 colored population there are now about fifty colored churches of all names and creeds. Congregationalism may have an opening some time among the colored churchgoers of the city, but not until the real call comes will any attempt be made to add to the already overloaded effort among the blacks. SCOUT.

The Congregationalist's Indian Famine Relief Fund

Crossing the Ninety Thousand Mark

Along with this gratifying total of receipts we are glad to report other kindred relief movements. New York city, for instance, is waking up to the needs of the famine sufferers. A committee of 100 prominent men has been appointed, with Hon. William E. Dodge chairman, Rev. Dr. L. T. Chamberlain chairman of the executive committee, and Mr. John Crosby Brown of the banking house of Brown Brothers & Co. treasurer. Rev. F. D. Greene, assistant secretary, is working energetically to raise funds, and last week a first installment of \$30,000 was sent to the Interdenominational Committee at Bombay, of which Rev. Dr. Robert A. Hume is chairman, and to the India Famine Charitable Relief Fund at Calcutta. At the head of this latter organization is Sir Francis McLean, chief justice of Bengal. Telegraph and express companies have offered their services to the committee free of charge, and similar offers have been promptly made by leading banks and newspapers. Steps are being taken to form committees in Boston and other cities similar to that in New York. There will be need for all that can be raised by any and every means. The sad news now comes of the breaking out of cholera in Ahmednagar which affliction will be an additional trial to our already overburdened missionaries. Send all contributions for *The Congregationalist* Fund to Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

Thro' the Christian, Boston, \$34.25	Charlotte K. Holmes, Roxbury, \$5.	Friend, Philadelphia, Pa., \$1.	Union Ch., Berlin, Wis., \$33.
Union Miss. Inst., Brooklyn, N. Y., 5.	A. H. Ward, Jr., Milton, 1.	MacN. D., Roxbury, 2.	Woman's Miss. Soc., Berlin, Wis., 5.
J. K. Kilbourn and Family, Pewaukee, Wis., 25.	C. Olman, Jamaica Plain, 20.	T. O. Freneyer, Buffalo, N. Y., 5.	Y. F. S. C. E., Warren Ave. Cong. Ch., Chicago, Ill., 2.
D. W. J. Fa., Friend, Northford, Cal., 25.	Bible Class Cong. Ch., Walpole, 20.	A. S. S. Class, First Cong. Ch., Nashua, N. H., 2.30	Kingston and Rhode Island College, 50.50
Mrs. T. L. Van Norden, S. Salem, N. Y., 5.	Friends, Corning, Io., 3.	First Cong. Ch., Black Creek, N. Y., 14.	Misses Lyons, Waimae, Hawaii, 5.
Friends in Saxton's River Vt., 1.96	Cong. S. S., Corning, Io., 3.	Meliss-a T. Virgin, E. Concord, N. H., 1.	Thro' the Advance, Chicago, Ill., 280.83
Trinitarian S. S., Concord, 4.80	Cong. Ch., S. S. and Friends, 17.	A. C. S. Fawcett, W. R. L., 1.	Mrs. E. Morse, Mountboro, N. H., 1.
Martha H. Chandler, 25.	Mrs. F. Batchelder, Deerfield, N. H., 1.	Friend, Amherst, 1.50	Boston, 1.
Jun. C. E. Soc., 3d Ch., Dorchester, 5.	Rev. John F. Graf, Asonia, Ct., 1.	Robbie, Hartford, Ct., 5.	J. G. Dickerson, Pacific, Mo., 1.
W. B. M. Aux., Add'l, Nashua, N. H., 19.	Blanche Leavitt, Newport, R. I., 1.	Oliver Ch., Indianapolis, Ind., 12.	Mary A. Riddle, Chicago, Ill., 25.
W. B. M. Aux., Add'l, Jewett City, Ct., 7.	G. Stetson, 1.	Helper, Cleveland, O., 25.	Friend, Medford, thro' the W. B. M., 1.
Union Cong. S. S., Providence, R. I., 14.	3d Cong. Ch., Add'l, Biddeford, Me., 3.	Jun. C. E. Soc., Industrial School, 1.	Aux. in Churches, Portland, Me., 50.20
Anna L. Rand, Castile, N. Y., 6.	Central Cong. Ch., Chelmsford, 42.	Montgomery, Ala., 2.62	Union Workers, Union Ch., Providence, R. I., thro' W. B. M., 2.50
A Few Members of Cong. Ch., Andover, Ct., 4.10	L. B., St. Paul, Minn., 24.01	Garafraxa Cong. S. S., 10.90	A. E. Kelley, Bristol, Ct., thro' W. B. M., 2.50
S. Hoxie, Yorkville, N. Y., 5.	Cong. Ch., Bunker Hill, Ill., 1.25	Mrs. Chas. W. Boyd, 1.	C. E. Soc., Walnut Ave. Ch., Roxbury, thro' W. B. M., 30.
A Young Friend, 10.	P. F. F., Boylston Center, 3.75	Windham Depot, N. H., 1.	Jun. C. E. Soc., Second Ch., Holyoke, thro' W. B. M., 2.
A Friend, Buckport, Me., 10.	Friends, Hancock, N. H., 3.	Willing Helpers, Indian Orchard, 5.	Y. L. M. Soc., Village Ch., Dorchester, thro' W. B. M., 5.
Mrs. D. S. Stafford, Columbus, O., 10.	Friends, Lancaster, Tex., 5.	Frederick Bowles, Elmira, N. Y., 5.	Aux., Leyden Ch., Brookline, thro' W. B. M., 5.12
A Few Members & Friends, Plymouth Cong. Ch., Chesham, Wis., 20.25	Mrs. M. W. Strain, 4.	Rev. F. Eastman, 1.	Y. P. S. C. E., Clarendon Hills, thro' W. B. M., 1.
Y. P. S. C. E., Loomis, Neb., 13.70	Will A. Strain, 4.	Friend, Chastfield, 1.	Mrs. Nye, Portland, Me., thro' W. B. M., 1.
Cong. Ch., Add'l, Glover, Vt., 4.	Dwight Avery, Norwich Town, Ct., 5.	Mrs. Thygeson's Infant Class, 1.	Int. Dept. S. S. State St. Ch., Real Workers, M. C., E. Hartford, thro' W. B. M., 10.
Mrs. G. W. Toomb, Stephen, Minn., 1.	South Ch., Andover, 5.	Cong. S. S., Chesterfield, 34	Mrs. Kneeland, Aux. Edwards Ch., Northampton, thro' W. B. M., 5.
J. Forrest Y. Eter, 10.	Thanksgiving, Lincoln, 12.	Cong. Ch., Wilton, Me., 10.70	Aux., Upton, 15.
Anonymous, 30.	Cong. S. S., Warren, 13.67	Rev. and Mrs. F. E. Miller, 1.	Mrs. Byron W. Clark, Brooklyn, N. Y., thro' W. B. M., 50.
C. E. Soc., 1st Cong. Ch., West, Fla., 12.	Cong. Ch., Haywards, Cal., 14.	Friend, Spencer, 1.	C. E. Soc., Holbrook Cong. Ch., Livingston, Mont., 11.50
Union Ch., Hawley, Ky., 3.35	H. Fairbanks, St. Johnsbury, Vt., 100.	New Vineyard, Me., by Mrs. Barker, 3.	Holbrook Cong. S. S., 10.98
First Cong. Ch., Georgetown, Md., 16.20	Cong. Ch., Ferrisville, Ct., 1.50	Little Med School, Farmington, Me., 1.05	Friend, Cong. Ch., Lyme, N. H., 90.
Children of Elktion Academy, 1.45	Second Cong. Ch., Holyoke, 138.42	Friends, 1st Cong. Ch., Michigan City, Ind., 13.50	I. O. Rhoades, Syracuse, N. Y., 1.
Proceeds of Men's Supper, 1st Cong. Ch., Oxford, N. Y., 26.	Cong. Ch., Newark Valley, N. Y., 19.90	Add'l, Plymouth, N. H., 5.	Cong. Ch., Partridge, Kan., 6.
Howard Walker, Oxford, N. Y., 1.	Mr. & Mrs. D. D. Clark, Westbury, R. I., 2.	Cong. Ch., Baldwinville, 40.	1st Presbyterian Ch., Hyde Park, 21.
N. W. Blanchard, Santa Paula, Cal., 105.	Cong. Churches, W. Stafford and Staffordville, Ct., 52.47	C. E. Whiting, 5.	Cong. Ch., Add'l, Pittsfield, Wis., 1.
Plymouth Cong. Ch., E. Soc., Columbus, O., 12.	Friends, Monterey, 9.50	Dikran Shookanlian, Boston, 1.	Nine children, Stratford, Ct., 5.
C. E. Soc., 1st Cong. Ch., Jackson, Mich., 4.50	C. E. Soc., 1st Cong. Ch., Meriden, Ct., 13.	Friend, Boston, 1.	Stratford Conference of Cong. churches in New Hampshire, 16.42
First Cong. Ch., Santa Rosa, Cal., 5.50	Highland Cong. Ch., Providence, R. I., 10.30	Miss E. W. Tyler, Newton Center, 10.	Evangelical Free Ch., Globe Village, 4.50
Cong. Ch., Oregon City, Ore., 3.55	M. D., Boston, 50.	Helene Schaefer, Wellesley, 2.	A. W. Douglass, Kan., 1.
G. F. H. Ford, San Rafael, Cal., 5.	Livingstone Miss. Soc., Theol. Dept., 10.	Friends, Northern Michigan and New York, 3.48	Mrs. W. J. Bartlett, Putnam, Ct., 1.
Mrs. A. C. Greeley, Berkeley, Cal., 1.	Howard Univ., Washington, D. C., 5.	J. C. L., New Haven, Ct., 1.	Friend, Putnam, Ct., 1.
Mrs. M. G. Maxwell, Oakland, Cal., 1.	A. S. and J. H., Cincinnati, O., 10.	C. E. Soc. & Epworth League, 1.	Cong. Ch., Add'l, E. Hardwick, Vt., 6.
Wm. Averell, San Francisco, Cal., 10.	Rev. and Mrs. Chas. E. Granger, 5.	Elizabeth Row, Godfrey, Ill., 3.	Five Scholars in S. S. Class, Attleboro, 1.50
Mrs. Manter, Oakland, Cal., 35.	Friends, Bremen, Ind., 2.50	J. Ballard, Concord, N. H., 3.48	H. B. W. Newtonville, 1.
Cong. Ch., per J. K. D., Black Diamond, Cal., 10.10	Children, Eckert, Cal., 1.53	Three Little Girls & Their Friends, 1.	Another Grum, Newtonville, 1.
Rev. J. H. Strong, Berkeley, Cal., 1.	Six-year-old boy, Philadelphia, Pa., 1.	W. J. Johnson, Plainville, Ct., 2.	Louise J. Pease, Chicopee, 150.
Friend, Salt Lake City, Utah, 1.	Cong. Ch., New Haven, Vt., 26.33	Cong. Ch., Radnor, Pa., 23.31	New Meeting Deferred, Houlton, H. I., 10.
Aux. W. M. U., Ohalla, Idaho, 1.	Cong. Ch., Bridgewater, Vt., 10.	Cong. Ch., Radnor, Pa., 23.31	B. S. Hadley, 3.
H. L. B., Cumberland Mills, Me., 10.	Chas. Babcock, 1.	Cong. Ch., Radnor, Pa., 23.31	Cong. Ch., S. S. Merrimack, N. H., 25.
Knaif, New York City, 10.	Mrs. Henry Z. Pollard, Plymouth, Vt., 1.	Cong. Ch., Radnor, Pa., 23.31	M. L. Tinsman, Carolina, N. Y., 25.
Mrs. Edwards's S. S. Class, Cong. Ch., N. Reading, 1.75	Cong. Ch., Grand Blanc, Mich., 25.50	Cong. Ch., Radnor, Pa., 23.31	2d Fresh S. S., Indianapolis, Ind., 23.79
New Hampshire Friend, 2.	Y. P. S. C. E., Ellington, N. Y., 19.25	Cong. Ch., Radnor, Pa., 23.31	Y. P. S. C. E., Childersburg, Ala., 1.
Mrs. A. L. Norville, Devil's Lake, N. D., 5.	Miss Kinsman's Class, Cong. S. S., 4.15	Cong. Ch., Radnor, Pa., 23.31	Mrs. T. H. Vincent, N. Weymouth, 1.
Benj. S. Barrow, Hartford, Ct., 10.	W. C. T. U., York County, Me., 4.	Cong. Ch., Radnor, Pa., 23.31	A Class in Maple St. Cong. S. S., Danvers, 11.
Friend, W. D. D., 1.	H. N. Harris, Boston, 10.	Cong. Ch., Radnor, Pa., 23.31	Mrs. G. H. Swasey, Rochester, Minn., 5.
Mrs. Ellen Turner, Westville, Ct., 50	First Cong. Ch., Woodbury, Ct., 36.50	Cong. Ch., Radnor, Pa., 23.31	Mrs. D. O. Payne, 1.
Westminster Club, Walnut Hills, Cincinnati, O., 20.	Ladies' Aid Soc., Woodbury, Ct., 10.	Cong. Ch., Radnor, Pa., 23.31	Deacon A. P. Hurd, Ormond, Fla., 1.
E. I. B., Wolfboro, N. H., 2.	Mrs. G. E. Shepard, Jr., Westfield, thro' Golden Rule Co., Boston, 1.	Cong. Ch., Radnor, Pa., 23.31	Mrs. Hurd, 1.
Y. M. C. A., Springfield, O., 3.95	Y. P. S. C. E., S. Manchester, Ct., thro' Golden Rule Co., Boston, 15.	Cong. Ch., Radnor, Pa., 23.31	Rev. H. S. Tupper, 1.50
Cong. Ch., Sierra Madre, Cal., 9.71	Y. P. S. C. E., Tangerine, Fla., thro' Golden Rule Co., Boston, 2.62	Cong. Ch., Radnor, Pa., 23.31	Mrs. Tupper, 1.50
Cong. S. S., 3.34	Y. P. S. C. E., Cold Spring Fresh Ch., Eldredge, N. J., thro' Golden Rule Co., Boston, 3.	Cong. Ch., Radnor, Pa., 23.31	Mrs. M. M. Hoskell, Cedar Falls, Io., 2.50
Friend, Atlanta, Ga., 1.50	J. W. Clark, Rockville, Ethel & Edith, N. Attleboro, 5.	Cong. Ch., Radnor, Pa., 23.31	Ruth Finch, Easthampton, 2.
1st Cong. Ch., Add'l, Melbourne, Fla., 15.	Miss E. T. Makela, Samokov, Bulgaria, 4.	Cong. Ch., Radnor, Pa., 23.31	M. L. Gayler, 1.
Ladies' Benev. Soc., Grinnell, Io., 15.	Cong. S. S., Add'l, Medway Village, 50.	Cong. Ch., Radnor, Pa., 23.31	Mrs. Emily F. Smith, Easthampton, 3.
Grand Ave. Cong. S. S., Milwaukee, Wis., 9.14	Evangelical Cong. S. S., Harvard, 10.	Cong. Ch., Radnor, Pa., 23.31	By Rev. G. W. Wood, D. D., Geneseo, N. Y., 1.40
Mrs. W. A. Berry, Danvers, 5.	Evangelical Cong. S. S., Harvard, 10.	Cong. Ch., Radnor, Pa., 23.31	Cong. Ch., Wollaston, 50.62
First Cong. S. S., Bridgeport, Ct., 10.	Ladies' Aid Soc., Falmouth, 10.50	Cong. Ch., Radnor, Pa., 23.31	Cong. Ch., Brighton, 55.58
Miss Soc., 1st Cong. Ch., Tampa, Fla., 2.30	G. S. and M. A. Ellis, Portland, Me., 1.	Cong. Ch., Radnor, Pa., 23.31	Proceeds of a concert and social, Harvard Station, New Brunswick, 56.35
C. E. Soc., Park Ch., Elmira, N. Y., 5.	Mrs. G. W. C. Stamford, Ct., 1.	Cong. Ch., Radnor, Pa., 23.31	Evangelical Community of Trebizon, Turkey, 8.80
Friend, 3d Cong. Ch., San Diego, Cal., 15.25	Mrs. Lulu F. Elliott, Plymouth, N. H., 5.	Cong. Ch., Radnor, Pa., 23.31	Thank Offering, Aintab, Turkey, 3.
Friends, La Mesa, Cal., 15.50	L. H. N., Eliot, Me., 1.	Cong. Ch., Radnor, Pa., 23.31	Protestant & Gregorian Congregations at Chakmak, near Casarea, Turkey, 14.47
Cong. S. S., N. Chelmsford, 5.	J. H. McNeill, Hartford, Ct., 1.	Cong. Ch., Radnor, Pa., 23.31	Ladies' Miss. Soc., Cong. Ch., Clare, Mich., 1.60
A Widow's Mite, 1.	Miss Sanborn's S. S. Class, Cong. Ch., N. Andover, 2.	Cong. Ch., Radnor, Pa., 23.31	J. H. Dudley, Douglas, 1.98
Miss. Com., C. E. Soc., 1st Cong. Ch., Ipswich, 12.	A Few Friends, Add'l, Greenwich Village, 6.10	Cong. Ch., Radnor, Pa., 23.31	Total, 54,332.84
First Cong. S. S., Marblehead, 3.50	Y. P. S. C. E. and Friends, 22.	Cong. Ch., Radnor, Pa., 23.31	Previously Acknowledged, 87,416.93
Hope Ch., Worcester, 10.	Cong. Ch., Lower Waterford, Vt., 3.50	Cong. Ch., Radnor, Pa., 23.31	Grand Total, 991,649.77
South Ch., Add'l, Ipswich, 1.50	Leroy S. Bean, Saco, Me., 2.19	Cong. Ch., Radnor, Pa., 23.31	Correction: In The Congregationalist, May 24, D. F. Cooledge, Sutton, Vt., \$5. should read Ludlow instead of Sutton.
1st Cong. Ch., Add'l, Litchfield, Ct., 5.	C. N. Burdick, Galesdale, 20.	Cong. Ch., Radnor, Pa., 23.31	
High St. Cong. Ch., Auburn, Me., 67.91	Mrs. A. E. Speiler, Norwich, Ct., 10.	Cong. Ch., Radnor, Pa., 23.31	
Friend, Concord, N. H., 10.	L. W. Carr, Ashburnham, 2.	Cong. Ch., Radnor, Pa., 23.31	
Mass Meeting, Bellows Falls, Vt., 107.11	Mission Band, Saxtonville, 10.	Cong. Ch., Radnor, Pa., 23.31	
J. E. N., Eliot, Me., 1.	Friend, Boston, 25.	Cong. Ch., Radnor, Pa., 23.31	
M. First Ch., Hartford, Ct., 1.	Friend, Wadsworth, 30.	Cong. Ch., Radnor, Pa., 23.31	
Cong. Ch., Add'l, 1.	Woman's Home Miss. Union, Woodville, N. Y., 3.	Cong. Ch., Radnor, Pa., 23.31	
Glimanton Iron Works, N. H., 25.		Cong. Ch., Radnor, Pa., 23.31	
Friends in Albany, Vt., 2.		Cong. Ch., Radnor, Pa., 23.31	
Union Cong. Ch., Westford, 20.50		Cong. Ch., Radnor, Pa., 23.31	
Cong. Ch., E. Brentwood, N. H., 16.		Cong. Ch., Radnor, Pa., 23.31	
Friend, S. Turner, Me., 1.		Cong. Ch., Radnor, Pa., 23.31	
In Memoriam of Members of Winter St. Ch., Saco, Me., 10.		Cong. Ch., Radnor, Pa., 23.31	
Cong. S. S., Barnstead, Parade, N. H., 7.35		Cong. Ch., Radnor, Pa., 23.31	
A Friend from New Haven, 10.		Cong. Ch., Radnor, Pa., 23.31	
Robert D. Benedict, Brooklyn, N. Y., 25.		Cong. Ch., Radnor, Pa., 23.31	

Rev. E. Fairbank of Vadala writes, under date of April 2: "A few days ago I visited the Maka relief camp. It was interesting to note that the officer in charge was one of our own Christians. He has under him a large number of Christian clerks; some of them are teachers whose schools are temporarily closed.

At this camp there were 1,839 men, 2,977 women, 1,498 children and 499 infants, total, 6,833. Their clothesless condition is beyond anything I have ever seen."

A correspondent of the *Times of India* says: "It is this helpless misery of famine that seems almost to paralyze thought. Wherever you go

it is there. It cries to you from the barren fields. The children crying for food in the streets, the half-animate bundles of rags stretched by the roadside, the bones protruding cattle, the bright sun above and the air pulsating with heat, all tell the same tale, Misery! Misery! until you grow sick."

The Notable Unitarian Anniversary in Boston

Seventy-five years ago, on May 25, the American Unitarian Association was organized, chiefly through the efforts of Rev. Ezra S. Gannett. Since that time it has been "the executive arm of the Unitarian body and the working missionary organization of the Unitarian churches in America." During the past week the officials, members and friends—at home and abroad—of this association have been celebrating the attainment of so respectable an institutional age with ceremonies adequate and inspiring.

From the standpoint of organization the chief happenings have been the organization of a kindred larger organization, to which we refer elsewhere, and the transfer of Rev. Samuel A. Elliot from the post of secretary to president of the association, which place hereafter is to be a working office rather than one filled by distinguished gentlemen like the retiring president, Hon. Carroll D. Wright, whose duties in other walks of life prevented them from giving constant attention to the developments within the fold. Mr. Elliot's place as secretary has been filled by the election of Rev. Charles E. St. John, until recently of Pittsburg. Mr. Elliot's permanent identification with the larger responsibilities and opportunities of his new post will mean much to the Unitarian churches. His irenic temper, winsome personality, inspiring organizing power, felicitous eloquence and solidity of his character already have given new life to the association and modified its attitude toward other Christians.

The presence of eminent liberal delegates from abroad—men like Professor Boros of Hungary, Rev. Kinzal Hirai of Tokio, Professor Gustav Oppert of Berlin, Rev. James Hocart of Brussels, P. C. Mozoomdar of Calcutta and W. Copeland Bowle of England—and their fraternal messages added a touch of cosmopolitanism to the meetings which they have not often had, and made possible the formation of the international organization.

Elsewhere we comment on the sentiments of loyalty toward Trinitarian Congregationalists uttered by Mr. Elliot, in his final report as secretary. This willingness to forget the conflicts of the past was further shown in the invitations sent to representative leaders of the Trinitarian body. Dr. G. A. Gordon of the Old South, Boston, was to have spoken at the banquet in Tremont Temple, but was prevented by illness. Dr. A. H. Bradford of Montclair spoke on Friday morning on *The Reality and Value of Our Free Congregational Inheritance*, and, while he frankly announced at the outset that he was a Trinitarian, he gave credit to the Unitarians for doing much to make independence of thought possible now in the Trinitarian fold. He dwelt on the common inheritance of both wings of the Independent family—their independence of thought, spirit of toleration, consciousness of responsibility for others and the splendid independence of the local church. He sees in the Congregational polity the coming polity for a united Christendom.

President Hyde of Bowdoin was the representative of the Trinitarians at the closing meeting on Friday night. His theme was *The Integration of Faith* and was characteristically frank in its criticism of the body he was addressing and the denomination for which he stood in a non-official way. The century just closing, he holds, has been one of differentiation in ecclesiastical and religious life. The coming century must be one of integration. He credits the Unitarians of New England with having not only won intellectual liberty for themselves, but for their Trinitarian brethren. But having won liberty through attack and negation, the time has now come for construction, for integration. The Trinitarian, more than ever before, must recognize that God is one, and that the "universe, in its physical, rational and spiritual relations, consists of a single system of beneficent laws."

The Unitarians must realize that, while "the unity of God, conceived and expressed in the uniformity of law and the supremacy of love, is the profoundest of all spiritual truths," an incarnation of God—the Christ of faith—is needed to satisfy the human need of and craving for the concrete. "Humanity," he said, "demands the Christ of faith . . . who translated the divine law of love into the human terms of sympathy, forgiveness, cheer and comfort. When love brought down upon him the hate of evil men he crowned his devotion with sacrificial death." Both Unitarians and Trinitarians must recognize the immanence of the Spirit, which will enable them, through communion, to take on the divine nature.

During the four days' meetings there were many notable addresses, and elaborate and permanently valuable estimates of the characters and life work of great denominational leaders like Channing, Parker, Emerson and Martineau, by men competent to utter them. The final address of the meeting, by President Elliot of Harvard, was on *The Progressive Liberalism of the Closing and the Opening Century*. As usual it was dispassionate in tone, broad in its generalization and predilections and confidently optimistic. He holds that the popular mind has not lagged very far behind the scholars in accepting new views concerning revelation and supernaturalism. He claims that the foundation on which the whole superstructure of the Augustinian theology rests has been swept away by the loss of certitude respecting the infallibility of Scripture and the inerrancy of its interpretation. He denies that the facts of human nature give support to the Augustinian system any more than the Bible does when correctly interpreted. He admits a great waning of authority, political, ecclesiastical, educational and domestic, but sees growing up to take its place to some extent a surprising amount of feeling of kinship, of social solidarity, which authorizes the state acting for the many to interfere with individual wrongdoing as no king, church, parent or educator of the past ever dreamed of doing. Sociology has come recently to protest against trust in or love of personal salvation at the expense of others either for this life or the next and to insist on social redemption. The multitudes now will not be reconciled to a state of misery in this world by the promise of rewards and comforts in the next. As for the humanity of Jesus, its "pathos and heroism will be vastly heightened when relieved of all supernatural attributes and powers."

Honors to a Long-time Resident of Andover Hill

In these days many good people live, by reason of strength, to fourscore years, but it is not often that the eightieth birthday of a lady in private life calls together so large and representative a company as attended a reception given by the ladies of Andover on May 25 to Mrs. Sarah French Abbott in the November Club House. Mrs. Abbott certainly belonged to the ministry, as the widow, the daughter and granddaughter of well-known Congregational ministers (her grandfather, Jonathan French, having been in the last century the pastor of the Old South Church in Andover), while her three daughters are wives of Congregational ministers—one of them now on a Christian Endeavor tour in Asia with her husband, Dr. Francis E. Clark. Besides this, in her forty years' residence on Andover Hill—much of the time in the "Squire Farrar" house, so familiar to old students—she has ministered in her home to the wants of hundreds of academy and seminary "boys," many of whom are now ministers and missionaries, and some of whom were in attendance at the reception.

For years Mrs. Abbott had been accustomed to minister to the pleasure of aged people by sending on their birthdays—notably on the ninetieth birthday of Professor Park—a cake of her own handiwork, and was now rewarded in kind by the gift of a massive cake—"in her own coin" indeed, as indicated by the gold coins on its surface, which left no doubt as to her exact age. We have published in our Home Department, within a year or two, several articles from her pen, reminiscent of old times in New England, which have attracted much interest, and this week have a short article written by her in *Mothers in Council*. Mrs. Abbott was assisted in receiving by the venerable widow of Rev. James H. Merrill, herself eighty-six years old and a teacher of Mrs. Abbott in Pembroke (N. H.) Academy in the long time ago.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 25

The missionary force furnished the leader for the morning in Mrs. Pettie of Japan, who gave a brief account of three meetings which she has just attended: the first in Salmon Falls, N. H., where the women of Strafford County gathered on a rainy day to learn of the mission work of the world; the second a "district meeting" in Bradford, Vt., a sort of Mecca to her and other Abbott Academy girls, because it was the home of the KoKeen sisters whose father was pastor there for forty-three years; the third in Calais, where Eastern Maine Branch held its first meeting since the division of the state into two branches, eastern and western, a good beginning with enthusiasm which promises well for efficient service.

Mrs. Price for Micronesia gave an account of the effort made through the agency of herself and Mr. Price which has resulted in securing pledges for \$30,000 to open new work in Guam and Yap. She then introduced the young woman who is to go with them to Guam, who told in an interesting way how her feet had been led into this path, opening to her a field which had before seemed unattractive and impossible to enter, but which now seems to her most interesting and hopeful.

Mrs. Pettie introduced Miss Alice Pettie Adams, who has just returned after nine years in Okayama. Miss Adams spoke briefly of her Sunday school work in that city, which began under difficulties, but which has developed into a great power for good, not only to the children, but to their parents also. Miss Case of Osaka gave just a word of greeting.

Miss Chittenden of Foochow recalled the day in Los Angeles before she sailed for China, when Mrs. Price took her to the Chinese quarter to give her a little foretaste of the work before her, a little discouraging in the outlook then, but now full of warm personal interest, making her heart grateful for what she has been able to do, for the band of workers with whom she has been associated and for the new recruits who have gone out within the last year, as well as for the money gifts which are to make the girls' school more comfortable in its arrangements. Miss McLaren, appointed to Van, expressed her pleasure in anticipation of work in Turkey.

A missionary atmosphere naturally pervades Pilgrim Hall during these Friday morning meetings, but this morning it was especially noticeable with the presence of four who years ago entered the ranks but are not now to return to the field, the oldest of whom was Mrs. Miron Winslow, with six whose names are at present on the list of those in active service, and two new missionaries under appointment.

What the world needs is a more full and accurate knowledge of truth. He who contributes any increase of this knowledge upon any subject is a benefactor of his race.

Life and Work of the Churches

PASTORS, church clerks, scribes of conferences and of councils, as well as all interested in securing from week to week an adequate presentation of the activities of the Congregational churches of the country, are asked to bear in mind and to send us promptly the material desired for these columns. While we rely to a large extent upon our regular corps of correspondents for news from their respective localities, it is impossible for them to learn of all the important events in every church. We therefore solicit the co-operation of others in making this department comprehensive, varied and helpful. We specify herewith certain classes of news which we wish to have appear in these columns:

Ministerial calls, ordinations and installations, resignations, dismissals.
Other important personal items relating to ministers and prominent laymen.
New methods: pulpit, parish, Sunday school, prayer meeting, or other department.
Revival fruits, and other evidences of growth.
Accessions to church membership, specifying the number on confession.
Anniversaries and reunions.
New buildings: gains in material equipment.
Important discussions and action at ministerial and other gatherings.

Pointers

Illinois churches call for deaconesses.

Such topics at a state meeting as The New Christianity, The New Revival, New Light from the Word of God show that the face of the church is toward the future.

After reading the financial record of First Church, Buffalo, under Milestones in Church Life, who says we must have faith? This church appears to have been a pioneer in the excellent way of paying one's tithes direct into the Lord's treasury without bargaining for an equivalent.

For a church which has recently given \$3,600 for city missions, \$4,000 for state work and assumed the support of two missionaries in the foreign field, the Old First of Detroit certainly rose generously to its opportunity Sunday before last, when it pledged nearly \$12,000 in less than forty-five minutes to clear itself of debt.

First Church, Montclair, N. J., will observe its thirtieth anniversary during the entire week of June 3-10. The celebration will be homey and unpretentious, with addresses mainly by local or neighboring clergymen. Our issue of June 14 will present a cover picture of the beautiful house of worship and a sketch of the work done by this mother of Congregationalism in that section.

Saltines

Essex County is not a little proud that it can claim Cape Ann within its territory. Its churches, like the rocks on which some of them may almost be said to stand, are Petrified. They are abiding as the granite, and their good work is quiet, but constant.

This is notably true of that at Rockport, which dates back a century and a half without becoming fossilized. Like many another village this, where business has been of late years declining, might profitably reduce its indulgence in sectarian differences and offer to the world a bright example of denominational titles and possessions consolidated that the kingdom of Christ might be made the stronger. The angels would not miss some of the spires pointing their way from this seaside community. Rev. Israel Ainsworth is enough of a Baptist and Methodist and Episcopalian to minister helpfully to a flock with these peculiar appetites, and his fine old meeting house would hold them all. It has the right of way and ought not to be the one to die—nor is it likely to do so—that these others might live. The pastor has just observed the ninth anniversary of his coming with a notable sermon on Progressive Chris-

tian Life. Under the able leadership and training of his wife a large chorus choir renders classic selections at the evening service, thus adding greatly to its attractiveness.

At the session of the conference with his hospitable flock, Present Day Thought on Christian Teaching was the general topic. The Holy Spirit, Inspiration, The Cross of Christ and Child Nurture were seen to be of vital and practical importance in the progress and development of our churches, albeit the method of regarding these subjects has changed much during the present generation. The young men handled these themes thoughtfully, freshly and reverently. Dr. W. T. McElveen of Boston showed in a vigorous address the emptiness of all substitutes for "the old gospel."

Reports of successful special efforts with a large number of conversions were given from the Lancashire, West Gloucester and Gloucester churches. Evangelists Taft and Davidson have been laboring in these parishes and the pastors spoke warmly of their services.

The severe test of figures, however, applied to the work of the year, reveals some unwelcome facts, viz., in total membership in the thirty-seven churches of the conference a loss of twenty-seven; admissions on confession and by letter less than the previous year by fifty-nine; in Y. P. S. C. E. membership, a loss of 410. On the contrary, the Sunday schools report a gain of 201; benevolent contributions a gain of \$3,177 and church property of \$87,990 during the last five years.

There are no vacant pulpits—please inform ministerial prospectors—except that at Central Church, Lynn—Dane Street of Beverly being about to receive Rev. E. H. Byington of Brooklyn. May the kaleidoscope rest a while before taking another turn!

LUKE, *pro tem*,

The Boston Club's May Festival

One of the largest meetings in the history of the club was that in Tremont Temple Monday evening, when the club extended its semi-annual welcome to its lady friends. Nearly 700 persons sat down to supper in the auditorium, resplendent with flags and streamers. The devotional exercises were conducted by Rev. R. A. MacFadden and Pres. G. F. Moore, D. D. There was excellent singing by the members of the Harvard Church, Brookline, quartet, and Pres. Charles A. Hopkins conducted the exercises with dignity and dispatch.

There were only two invited speakers, and they—President Harris of Amherst and President Tucker of Dartmouth—had put their heads together on a railway train a short time ago and chosen as their theme Churchgoing—a subject which, while apparently somewhat threadbare, was yet closer to the real spiritual problems and concerns of the hearers than certain topics which are sometimes presented on ladies' night.

The interest of President Harris's opening remarks arose from his pleasant allusion to the presence on the platform of his former colleagues at Andover, Presidents Tucker and Moore, accompanied by an expression of his opinion that Andover Seminary should move to the neighborhood of Boston and his confidence that the institution would go successfully forward under the competent leadership of President Moore.

Passing to his subject, Dr. Harris dwelt upon the change in the conception of religion as the main cause of the admitted decline in churchgoing. Formerly salvation was chiefly looked upon as escape from eternal punishment and a title to eternal life. Consequently salvation was associated with or dependant upon churchgoing. Today the widely prevalent conception of religion is that it has mainly to do with the present life. The evo-

lutionary conception of the universe, the ends which sociology has in view, the latest dictates of psychology, unite in placing a high estimate upon man. The church as an institution will always be needed to minister to the highest side of man. If it proclaims the new old gospel, if it welcomes light from every source, church attendance will take care of itself.

President Tucker, agreeing with Dr. Harris's estimate of the changed religious atmosphere of the times, said that he was impressed with the persistence of the churchgoing habit. It is about the most conservative thing we have left. What is its justification? Unless we find this out we are in danger of losing the custom and what it signifies. Social reasons account somewhat for churchgoing. Still more effective is the sense of responsibility as a head of a family. But the main question is, Why am I as an individual justified in going to church?

The Roman Catholic churches emphasize the priesthood, and liturgical churches emphasize worship. They thereby make a strong appeal to men. We must find the equivalent of these attractions. We Congregationalists are still in the region of the program. We make up sets and forms. We have to stand the worship in many of our non-liturgical churches. We do not know how to pray. Our chief reason for churchgoing lies in the straight, honest, imaginative, emotional appeal that can be made along the lines of truth. We stand, if we stand for anything, for downright, honest preaching.

The time has come for a revival of preaching. In the past decade there have been two diversions, one in the direction of scholarship. This has had its beneficial results. Contrast the freedom of our church today with the condition of a sister church which does not dare to allow its members to dig down into the Bible. Another diversion of the ministry has been toward administration. But the reason today for a man to enter the Congregational church is that he may fill a pulpit and in so doing that he may fill a church. Preaching has always thriven just in proportion as it has made a man feel his greatness.

There has never been a time when the pulpit had such a chance as it has today, provided the pulpit gets the requisite knowledge of man. Young men are beginning to see their opportunity. The church is going to do for men in the way of values what the school has been doing for men intellectually. There is going to be a revival of preaching, and after that there will be no more discussion of why people do not go to church.

Rhode Island Ripples

CONGREGATIONAL

The program for the annual meeting of the State Conference with Pawtucket Church is a printed promise of good things. Laymen are prominent for addresses on Men in Our Churches, and laywomen are to speak for missions, near and far. Mrs. Ballington Booth and Dr. Hegeman are to quaken us concerning work outside the churches and by federated churches. The fullness of this coming feast will be reported after the filling.

One feature will be specially interesting. Dr. J. G. Vose will classify and clarify the contents of a conference question box. Concerning him his loyal church, the "mother Beneficent," is now realizing something of the blessedness of a pastorate so long in its happy continuance that how to discontinue at his request it hardly knows. His resignation is to take effect when his successor shall have been selected. To fill his place will seem impossible, for Dr. Vose holds a unique vantage ground in the affections of church, city and state. It is a satisfaction that when he lays

aside his pastoral responsibility he will not leave the city, and so will retain—for he cannot lay that aside—the strong influence he has grown to have for everything worthy and good.

Rev. E. L. House has begun his pastorate with Free Church. His strong personality will be of use in a place that will put to full test any minister's strength.

Elmwood Temple, under Rev. E. T. Root, ought to have heartier support of its friends in the vicinage. Congregationalists near it are continually apologizing for passing it by. It has never been more prosperous than now.

Union, under Dr. Nutting and Assistant Thayer, finds its roll on the edge of a round thousand and is as the "strong man rejoicing to run his race." Its vigor is the joy of all friends of Congregational churches. Central, the strong and scholarly Dr. Moore at its head, with Assistant Holmes, maintains its solid life on the East Hill amid the influences of the university neighborhood.

North Church, well pastored now by Rev. H. A. Stevens, a white-haired veteran, and Highland, vigorously pushed by Rev. L. S. Woodworth, are both showing fine life by fine fruits. The latter is doing institutional work in a way which, when advantages increase, will become a chief feature of its usefulness.

Rev. E. O. Hedberg of the Swedish Church has left for four months in the Fatherland. The Swedish churches which the State Home Missionary Society assists are to be urged to hold at least one service weekly in the English tongue.

EDUCATIONAL

President Faunce is looking under every stone to find some treasure which will lessen the \$200,000 still needed to make up the \$1,000,000 fund for Brown University, the full pledging of which amount by Commencement Day conditions the gift of \$250,000 by Mr. Rockefeller. The only ruffle on the calm surface of the popular president's first year has been the recent ripple of collegiate rowdiness between the two lower classes. President Faunce insists that kidnapping and kindred savagery shall not be on the curriculum. The college has decided to consult all intended recipients of honorary degrees before announcing their bestowment.

In the city schools the decision to borrow money sufficient to continue the term to its full extent has satisfied the teachers at least.

PERSONAL

The death, so near together, of the brothers, John Nicholas and Harold Brown, whose lives ended so early, was an event of more than passing concern to a community where they were known for their inheritance of the name and wealth of a notable family. Both, and especially the elder, so handled the trust which came to them as to win a name for generosity and philanthropy.

The many friends of Dr. Behrends were not ready to hear with calmness the sudden tidings of his death. His superb strength in his ministry here is still remembered. F. B. P.

How They Did It in Detroit

An epidemic of debt paying—what healthier one could there be?—is invading our churches. Long may it rage! The weightiest and most brilliant achievement in this line we have heard of is thus described by the jubilant parson, Dr. Nehemiah Boynton, in a personal letter which we venture to quote:

Yesterday the "Old First" did a mighty piece of work in a very noble way. There was a debt of \$8,500 on the church caused by unpaid pledges, and we made up our minds to raise \$10,000 so as to make some repairs besides. A few people were in the secret, but the great majority were very innocent when they came to church. I preached a sermon and told them we needed \$10,000 and would raise it then! Some looked scared, others incredulous; but we got to work and in thirty minutes had the money, the smallest subscription being \$100 and the largest \$1,000. There

were four gifts of \$1,000 each, seven of \$500, three or four of \$300 and the rest \$100. We could not leave out the great majority of the people, so we just kept on and in fifteen minutes in small amounts had \$1,155 more. We had an earnest, solemn religious service. We sang, "How firm a foundation," a verse at a time, as occasion demanded; the line, "Thy dross to consume and thy gold to refine," being quite pat; had occasional prayer and made everybody feel the privilege of sharing the church responsibility. There was no begging, no pushing or hauling—just a square statement of need and an invitation to Christian privilege according to ability, and the result has surprised and delighted everybody.

A Cincinnati Installation

The Walnut Hills Church, which installed Rev. Dwight M. Pratt as pastor, May 24, is in a beautiful suburban section of Cincinnati. Its present edifice, costing \$60,000, commands a fine field and gives the church a leading position among Congregational forces of southwestern Ohio. Its nine earlier pastors, following Dr. Lyman Beecher, included Drs. Willis Lord, H. M. Storrs, F. S. Fitch, Sidney Strong and Rev. J. R. Danforth.

This council represented the best methods, ideals and spirit of Congregationalism. Dr. J. G. Fraser, the moderator, offered the in-



REV. DWIGHT M. PRATT

stalling prayer and Dr. C. A. Vincent preached the sermon, a strong presentation of the mission of a church to the world. The other parts were stimulating and spiritual. A choice feature was an address of greeting by Dr. H. G. Smith of Lane Seminary, in behalf of the churches and ministry of the city.

Installation services have not of late been frequent in southwestern Ohio. It is sixteen years since the Walnut Hills Church availed itself of this custom. Its revival under such favorable auspices made a strong impression on the audience, quickened the brotherhood of the churches and commended Congregationalism in a marked way.

New York Activities

The proposal of church union made by the Bloomingdale Reformed Church to the Manhattan Congregational has come to naught through the refusal of the Classis of the Reformed Church to give its consent. The incident is now closed, and Manhattan has appointed the Messrs. Stoughton of this city, architects of high reputation, to make its plans, and has begun a vigorous campaign to secure funds to erect a building on its recently purchased lots.

Broadway Tabernacle grows steadily in attendance, activities and good works. Its recent response to Mr. Wishard's appeal is the promise of \$1,800 for the support of Pasumalai College in India. As the fund is still growing it is possible that this church will assume the entire expense of the institution. Pilgrim welcomed its new pastor, Rev. F. E. Ramsdell, with an overflowing house and an accession of fifteen members. The installation services

were held May 25. The papers of the pastor-elect, relating to Christian experience and theological belief, showed marked ability, and without further questioning the council voted unanimously to install him. The evening program included a sermon by Rev. Dr. A. W. Archibald upon Inspiration from this Wonderful Age, and other parts by other strong speakers.

The Congregational Club at its annual meeting re-elected its popular board of officers, with a few minor changes. The summer months were foreshadowed by the topic of the evening, Vacation Diversions, and the highly entertaining addresses by W. H. Sage, Esq., a hunter of big game in the Rockies, and by Rev. Dr. G. H. Hepworth, who could not visit Ireland even in "the year of famine" without having an experience rich in incident and told with abounding wit.

Union Seminary, whose Commencement exercises received editorial notice last week, is more and more becoming a center of interest to Congregationalists. About a sixth of its students belong to our household, as does also one of its most popular professors. Personal acquaintance with several of the young men has convinced the writer of the high order of their ability and consecration.

The Clerical Union, which will meet but once more before the summer recess, was instructed at its last gathering by Professor Braoq of Vassar as to the remarkable development of philosophical and ethical thought in France in recent years. His statement that "the last fifteen years have been more productive than the previous 200 in good works in morals and ethics" was received with great satisfaction. Dr. Beard, formerly the efficient pastor in charge of the American Chapel in Paris, followed, with an eloquent plea for a better understanding of French life and a greater sympathy for the French republic.

The death of Dr. Behrends is widely and deeply felt as a personal loss and a public calamity. F. B. M.

Illinois's Annual Assemblage

The fifty-seventh annual meeting of the General Association of Illinois was held with the Second Church, Oak Park, May 22-24. The beautiful edifice was filled with appreciative audiences at each session. Hospitality was hearty and abundant, the members of the First and Third Churches aiding as there was need. Rev. C. A. Moore of Kewanee was moderator. Dr. Noble was elected to the position, but on account of ill health felt that he must decline the honor.

Hospitality of the Club

Monday evening the Congregational Club entertained the members of the association at a supper, which the women of the Second Church provided, and then treated them to entertaining music from the Flak Jubilee Singers, who contributed not a little to the enjoyment of the meetings through the week. Mrs. Ida V. Woodbury spoke for the Mountain Whites, Miss Mary Collins for the Indiana, Rev. G. W. Moore for the African in the South and Sec. C. J. Ryder for the general work of the A. M. A. Over 600 persons broke bread together at what might well be called the first regular session of the association. As an appeal for the work of the A. M. A. the meeting of the club was eminently successful.

Business

Strong resolutions on temperance were adopted, asking especially that the anti-liquor law be enforced and that the sale of liquor in our new possessions be prevented or restrained. The effort to secure \$100,000 for Wheaton College was approved and the Southern Collegiate Institute heartily commended. A committee was appointed to see what steps are to be taken to introduce the order and the work of deaconesses into our churches. Another on Dr. Barton's paper concerning a closer union between the churches

and the benevolent societies was appointed to confer with the committee of fifteen appointed by the National Council. Fisk University and its work, as represented in the Jubilee Singers, was heartily commended. It was voted to ask Dr. Beaton to secure the publication of his paper on Creeds as a condition of fellowship. Dr. Beaton believes that creeds have served a good purpose, but that personal experience alone is the test of truth.

Benevolence

Each of the societies received a generous hearing. Their representatives had sympathetic audiences, and their addresses were brief, fresh and effective. A few facts concerning home missionary work in Illinois may be of interest. For city and state \$42,621 have been raised. Eighty-nine ministers have been supported in whole or in part, one state evangelist, two general missionaries, a deaconess, a state and a city superintendent, whose labors have been abundant and fruitful. During the year a debt of \$5,000 has been paid, through special offerings of \$100 each, so that the society is now able to begin the new year with free hands. The Sunday School Society has had an excellent year financially and spiritually. The women in home as in foreign work have proved themselves more enthusiastic than the men. The hour given to the Woman's Home Missionary Union was one of the best in all the sessions.

Topics Discussed

These were pertinent and practical. Rev. F. S. Hayden discussed the message of the preacher, Rev. H. L. Strain his equipment, and Rev. W. B. Thorp the difficulties growing out of his present situation. Mr. Thorp touched upon a subject of deep interest and in a practical way. He made it clear that some reasons why so many who are not unbelievers fail to attach themselves to any particular church is the cost of doing so, the lack of social life, want of co-operation among the churches in particular neighborhoods to seek out non-churchgoers and bring them into the church home of their preference, and a general spiritual inertia on the part of church members. Dr. Barton's paper on the need of closer affiliation between our missionary societies and the churches was a careful treatment of an important subject and its conclusions were universally approved. The association sermon, by Rev. O. A. Vincent of Galesburg, was on the Fullness of Time.

The New Revival

This subject was presented from different standpoints by Rev. Q. L. Dowd and Rev. D. D. De Long. Mr. Dowd believes that the chief hope of growth is in the young, and emphasizes their training, while Mr. De Long would present the gospel to old and young alike, in the belief that the church in the coming century is to be better than it has ever been. Two papers Wednesday evening by Rev. F. E. Dewhurst, on the Church in the Twentieth Century, and by Dr. Washington Gladden, on the New Century and the New Christianity, with the praise service led by the Jubilee Singers, brought together an audience which packed the church so that standing room could not be secured. These papers were full of sober truth attractively and eloquently presented. Mr. Dewhurst is sure that the church of the future will grow out of the church of the present, that it will utilize whatever it can use which has hitherto been called worldly, and that it will finally conquer the world for Christ. Dr. Gladden dwelt on the new responsibilities which confront us and upon the dangers now threatening us politically and in our business system, but expressed himself hopefully as to the outcome.

A Layman's Hour

In this hour Edwin Barritt Smith, E. q., discussed the relation of public to private morality, pointing out their intimate relation and dwelling upon the dangers which confront us from trusts, monopolies, trades unions and the like; and Mr. John K. Allen answered

the question, Can Journalism Be Christian? in the affirmative and gave substantial reasons for doing so.

Closing Session

A sad interest attached to the first paper Thursday afternoon. It was only a fragment on the subject, New Light Expected to Break Forth from the Word of God, and was read by Rev. M. W. Darling just as it had been left on his desk by Dr. L. F. Berry, who died so suddenly two weeks ago. The paper made a deep impression and was conservative as well as progressive in its positions. Its reading was followed by prayer for the widow and children and by resolutions of sympathy. The Cross of Christ was presented as symbol of the life of the believer by Rev. George H. Burgess, and the Holy Spirit as the representative of Christ and the ally of the church in an address of great tenderness and power by Dr. Goodwin. Thus passed into history what is universally conceded to have been one of the best meetings the association has ever held.

Michigan State Meeting

The fifty-eighth gathering of the General Association was held with the church at Ypsilanti, organized but eighteen years ago in the "normal college city." The church has its mission in the town, but its importance is enhanced by the fact that over 1,000 men and women are here trained to be teachers, a large number of whom come under the influence of this church and its pastor, Rev. B. F. Aldrich, who is in the fourth year of service. The convenient and beautiful stone edifice was erected, with much sacrifice, at a cost of \$20,000 under his leadership, aided by the college faculty.

The preacher was Dr. D. F. Bradley of Grand Rapids, whose text, "Behold, I have set before thee a door open, which none can shut," illustrated the present opportunity of the churches, the apparent sagging of the work, as shown by recent statistics, and the call to begin a new campaign for larger things, especially for a higher ethical standard of Christian life. Rev. F. C. Wood reported the improved condition of the Ministerial Relief Fund, for which a generous collection was then taken up. Rev. Bastian Smits was moderator and Deacon G. M. Lane assistant.

There were two prevailing notes, the one of dissatisfaction with the achievements of our churches in the last five years, the other a quiet but resolute determination to try to better the conditions. Registrar Sanderason read a luminous report for the year, which showed some encouraging features. There had been a marked gain in benevolence, a gain of three churches and 161 members, as against a loss of over 300 members last year. There had been more activity in building new sanctuaries and repairing old ones, in providing better accommodation for ministers and in debt paying; but the Sunday schools had fallen off 1,000 members, the C. E. Societies were fewer and smaller, the average salaries of ministers had shrunk \$100, the additions on confession showed the lowest mark for twenty years. Definite causes were assigned for this shrinking, and remedies were mentioned. Lack of Home Missionary funds to man strongly the weak places was one cause, and an increase of funds the remedy. Rev. F. E. York urged that our churches had formerly relied upon evangelism to recruit the ranks, and now when that method does not avail we must address ourselves to better methods of gathering and training the children of the church, and commended the training class. Rev. E. B. Allen said that the times demanded evangelism of a newer, better sort, an evangelism that was untheological and practical. Dr. Nehemiah Boynton, chairman of the committee appointed last year to investigate the reasons for the decline in membership, emphasized as a reason the gradual departure of

our church workers from the methods of personal contact with men, and too great reliance on institutions for the saving of souls.

The interest in foreign missions has never been so great, nor the gifts so large, as in the year just past. There has been a gain of nearly \$5,000, and reports indicated an eagerness to hear about missionary work and to participate in it from all over the state. At the annual meeting of the Foreign Missionary Society the American Board was represented by Secretaries Daniels and Hitchcock, who brought inspiring words.

At the Home Missionary anniversary it was reported that the permanent funds had been increased \$6,000 by settlement of the Ford estate. Representatives of the Northern Peninsula, calling attention to the fact that but six fields were being occupied by the society in that vast region, found response in a vote to use the income of this legacy to secure a general missionary for that region. The other home societies were represented by Secretaries Ryder, Taintor and Duncan, and Prof. Henry C. King of Oberlin set forth The Relation of the Higher Criticism to the Spirit of Evangelism, showing the entire safety of modern methods of Biblical study and their consistency with reasonable and effective evangelism.

In considering the unification of our denominational societies, the association voted to endorse the plan of holding the meetings of the national home societies at one time and in the same place.

The infidelities of our system of fellowship as related to the standing of ministers and examination into their qualifications was discussed by Dr. De Forest and Registrar Sanderason, and the association appointed a committee to form a ministerial bureau of information, to be located at Lansing.

Prof. E. C. Goddard of Ann Arbor read a useful paper on Improved Methods of Bible Instruction, Superintendent Ewing followed the report of the Sunday school committee with a stirring talk on The Conditions of the Work, and the association cordially indorsed the appointment of Rev. J. F. Berry of Detroit as editor of *Plymouth Weekly*, the state paper. Rev. F. M. Coddington of Osego tenderly sketched the lives of four of our ministers who had fallen during the year—Rev. Messrs. C. L. Preston, Samuel Breed, Henry Marsh and John V. Hickmott. The association will meet at Charlotte next year.

D. F. B.

Iowa State Association

Iowa held a thinly attended and perhaps somewhat colorless meeting at Mason City, May 16-20.

The reports from the churches were hopeful, but not jubilant. They showed general material progress, much church building, increased benevolence; but only five new churches, small accessions, few revivals and a falling off of both Sunday school and Christian Endeavor enrollment. The Home Missionary Society reported diminished receipts, but also that, for the first time during eighteen years of self support, Iowa has contributed more to the national society than for state work.

Two strong utterances seemed especially timely in view of these reports. One, the annual sermon by Rev. W. L. Ferris, was on The Episcopate's Theology. Ignoring the newer watchwords and appliances of religion in favor of the "old gospel," it denounced the spirit of ease in the age and the church, and pronounced outward comfortableness the great foe of strenuous Christianity. On the other hand, Rev. W. J. Johnson, speaking on The Decline of Church Progress, ascribed it to the growth of the kingdom without the church, and gloried in theological change as indicating enlarging faith. And we felt that each had seen a measure of truth.

There were other able and well prepared papers, but the program as a whole was somewhat reminiscent of the International Council, with echoes of the Ecumenical. Biblical

scholarship, science and religion, theological seminaries, Congregational strength and weakness all furnished themes, but roused only feeble discussion.

One constructive suggestion was favorably received. Rev. E. A. Berry urged better winter quarters for the old minister. He would combine the National Council and various state relief funds, benevolently assimilate the denominational newspapers and add their profits to the fund, and finally provide a system of old age insurance with annual premiums, whereby the retired minister might receive an annuity proportionate to his investment but augmented by charity—all this under the administration of the National Council. General opinion seemed ready to sacrifice some of our traditions to a practical pension system which is not sheer charity, and a strong committee, including insurance and legal experts, was appointed to report on the scheme at the next association.

The national benevolent societies were represented by Secretaries Daniels, Taintor and Clifton, with Mrs. Woodbury and Rev. George W. Moore.

The closing service was marked by a characteristic address by President Gates, who now lays down the presidency of Iowa College after thirteen brave and unflinching years of administration. Who will his successor be? was the most frequent question of the week. In response to an invitation of the trustees the association nominated as member of the board C. McKeen Duren of Eldora, and the outlook is bright for better sympathy and co-operation between the institution and its constituency.

The association goes to Burlington for its next meeting, and by change in its constitution will meet Tuesday and close Friday, instead of continuing over Sunday. H. P. D.

Items of Progress

Newton Center, Mass., which has been supporting two missionaries in Japan, raised nearly \$1,100 last Sunday, after an appeal by the pastor, Rev. E. M. Noyes, to continue that work.

The church in Walpole, Mass., by unanimous vote, expressed its appreciation of the intensified religious life under the faithful care of the acting pastor, Rev. G. Y. Washburn. During his six months' stated supply fourteen members were received, nine on confession.

The church at Southville, Mass., rededicated its edifice May 22. Services were held both afternoon and evening, with sermons by Rev. M. A. Breed and Dr. J. E. Tuttle, and addresses by Rev. Messrs. Joshua Colt, F. E. Emrich, L. R. Eastman and other neighboring clergymen. A collection of \$61 to meet last bills exceeded the amount needed by \$11.

Schenectady, N. Y., is prospering under the pastoral care of Rev. L. P. Hitchcock. Twenty-six members have been added since Jan. 1. The Baracca Class, beginning with nine in 1898, now has a membership of sixty. An expert in kindergarten work has greatly developed that department. It began with twenty-nine two years ago, three classes have been promoted and it now numbers fifty-five.

Plymouth Church, Cincinnati, O., became self-supporting April 29. The \$300 raised on the previous Sunday made it possible to refuse further missionary aid.

North Church, Columbus, O., gained 100 members during the three years' pastorate of Rev. J. J. Shingler, who has begun service in Franklin Avenue Church, Cleveland. The Columbus church passed hearty resolutions commending his preaching and pastoral efficiency and recognizing the growth of the church in spiritual strength, as well as in numbers, while under his care.

During the three years' pastorate of Rev. J. A. Rowell, Mondovi, Wis., the church has doubled in membership, increased its

benevolences, organized and built up a new and enterprising church in an outlying country district, bought back its relinquished parsonage and become self-supporting. It had been on the home missionary list for thirty years.

St. Mary's Avenue Church, Omaha, Neb., after a week of special services, received thirty-two members, sixteen on confession. It has also paid \$1,000 on its mortgage indebtedness. Dr. C. S. Sargent is pastor.

Central Church of Havana, Cuba, Supt. E. P. Herrick, acting pastor, received in May fifteen accessions, eleven on confession, making the membership eighty-five. Four Sunday schools are sustained and five preaching stations in different parts of Havana. Rev. A. De Barritt has begun work in Cienfuegos with bright prospects.

Milestones in Church Life

On the evening of May 8 an enjoyable reception in recognition of the sixth anniversary of the coming of Dr. C. H. Beale was given by the ladies of Immanuel Church, Roxbury, Mass., at which neighboring pastors of other denominations extended greetings and congratulations.—The thirtieth anniversary of the Topsfield, Mass., auxiliary of the W. B. M. was observed at the home of Mrs. Esther Hutchings, May 22. A thirty years' review was given by the secretary, who stated that \$1,200 had been raised during that time. An impressive address was given by Mrs. James Fitts, a former president. Several former members were present. A social hour with refreshments closed the enjoyable afternoon.

First Church, Buffalo, N. Y., celebrated its twentieth anniversary May 9. Dr. F. S. Fitch, pastor for more than seventeen years, has received all but sixty-one of the 4,771 present members. Plymouth Mission numbers 160, making a total roll of 637. The contributions have averaged over \$1,000 per month for the score of years, in all \$240,899. Of this \$86,693 were for benevolence. *No fair or other entertainment has ever been held for the purpose of raising money, and no fee has ever been charged at a church entertainment.* All bills for salaries, building and current expenses have been promptly paid when due. On this occasion it was announced that a member and his wife offered to give \$4,000 toward the mortgage of \$11,500 on the church property if the church would raise the balance. This it purposes to set about doing at once. The five Congregational churches and six Sunday schools in the city are largely the outgrowth of this church.

Alameda, Cal., recently observed its twenty-first anniversary with an address by President McLean of Pacific Seminary. During Rev. W. W. Scudder's fifteen years' pastorate the membership has grown from thirty to 325.

Bangor Seminary's Anniversary

The eighty-first anniversary was held May 15-17. Examinations showed the standard attained to be unusually high. The scholarly address to the alumni was by Dr. J. L. Jenkins on Preachers and Hearers. The graduating exercises were held in Hammond Street Church with an able address by Dr. C. E. Harrington. Five young men composed the graduating class. I. A. F.

Clubs

The Boston Young Men's Club last week elected Mr. John S. Barrows president. The speaker of the evening was Rector Conaty of the Catholic University at Washington, who dwelt upon the imperative necessity for religion in the life of man today, and the duty of the church to furnish religious and ethical instruction to the young. Rector Conaty impressed all who heard him with his sincerity, his fervor and his gifts of utterance. Mayor Hart of the city of Boston was present for a time after the dinner and spoke to the members. This young organization has steadily grown, has never had a better year than during the one just closed, and is doing a useful service to the denomination in bringing the young men of the churches together.

The spring meeting of the Congregational Club of Connecticut was held May 15 in the parlors of Center Church, Hartford, with Pres. J. H. Twichell in the chair. Rev. Charles Phillips made a strong address on the South African War which was warmly received.

The Congregational Union of Cincinnati, O., held its monthly banquet and social at Storrs Church, May 22. Five representative business men spoke briefly on Our Union, The Church and Railroads, Christianity and Business, The Avenue and the Alley, The Duty and the Grace of Fellowship. Rev. D. M. Pratt closed the evening with an address on Woman—What Would the Church be Without Her? Before the formation of the union there was little vital fellowship among the local Congregational churches, but through it a new sense of brotherhood and co-operation has greatly stimulated and encouraged them. Rev. O. H. Denney was re-elected president.

Theological Seminaries

Andover

President Tucker of Dartmouth preaches the sermon to the graduating class, June 10.—The public examinations of Tuesday and Wednesday will be followed on Wednesday afternoon at three by the meeting of the Alumni, who will discuss Catechetical Instruction.—The annual address to the Society of Inquiry will be given by Professor McGiffert of Union Seminary, Tuesday evening.

Hartford

Rev. Charles Phillips of the London Missionary Society spoke to the students recently on the South African question.—Mr. Hodous has been appointed as associate fellow with Mr. Trout, who will study abroad only one year.—The Hartford Central Association licensed thirteen Middlers May 14.—The Women's Advisory Committee of the Seminary and the Mount Holyoke Alumnae Association lately held an informal meeting and reception. Miss Wooley, president-elect of Mt. Holyoke, and President Hartman made addresses.—Recently the fear was great here lest Professor Jacobus should accept his call to Princeton Seminary; and now Hartford is again greatly perturbed over the call extended Professor Perry to the presidency of Marietta College. It is to be hoped that the result of the latter invitation will be as favorable to the seminary as in the previous instance.

Oberlin

The Beth Nun literary society held its first annual banquet May 14.—Professor Swigg's seminar on American church history closed May 15 with the reading of original essays and a pleasant social hour.—Professor King closed his theology

Continued on page 819.

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Life and Work of the Churches

(Continued from page 818.)

Theological Seminaries

course by calling in four essays from each student on the whole field of theology. During the latter half of the term each student is made to construct his own theological statement from original investigation. The professor criticises helpfully and makes clear unsettled questions.—Professor Burroughs preached the baccalaureate sermon May 13 at First Church on The Earnest Spirit.—In the prize scholarships Messrs. Beardsley, King and Raymond of the Senior Class and Grant of the Middle Class won highest places and were given \$100 each. Ten of the Senior Class have already decided upon their future work. Besides five who have accepted calls to churches, as already noted in our Record of the Week, W. A. Knight goes to Fall River, Mass., Paul Fox will engage in Polish mission work in Cleveland, Adolph Yuki will take post-graduate work, J. J. E. Tarr will study in the Boston School of Expression.

Record of the Week

Calls

BARRER, WILFRED C., Immanuel Ch., Chicago, Ill., to Vienna, Mich. Accepts.
 BARNES, ALBERT E., Clearwater, Minn., to Anoka. Accepts.
 BICKERS, WM. H., Rosemond, Ill., withdraws acceptance of call to El Reno, Okl., and will remain permanently at Rosemond.
 CONRAD, GEO. A., Garden Prairie, Kelley and Slater, Io., to Park City, U. Accepts.
 CRAWFORD, SIDNEY, Rutland, Mass., to Provincetown. Accepts.
 DAVIES, WM., Second Ch., Spokane, Wn., to Whatcom. Declines.
 DAY, ERNEST E., Open Door Ch., Minneapolis, Minn., to Montevideo.
 DAY, RICHARD C., Pacific Sem., to Rohnerville, Cal. Accepts.
 DAZEY, JONA. C., Annawam, Ill., accepts call to Downs and Deer Creek, Okl.
 DEMOND, ABRAHAM L., Montgomery, Ala., to Central Ch., New Orleans, La.
 DRAWBRIDGE, ROBERT W., Union, N. H., accepts call to Medway, Mass.
 ELLSWORTH, FRED K., to permanent pastorate at Sandwich, Mass., at an increased salary.
 ERSKINE, JOHN, Northwestern Univ., Evanston, Ill., to Stratton Memorial Ch., Chicago. Accepts.
 EVANS, J. CHAS., Pocatonia, Ill., to Chillicothe. Accepts.
 FISHER, CHAS. F., Yale Sem., to First Ch., Granby, Ct. Accepts.
 FRENCH, HOWARD D., Bangor Sem., accepts call to Orland, Me.
 FULTON, ALBERT C., Hartford Sem., to Kennebunk, Me. Accepts.
 GILRAY, W. E., to Broadview Ave., Toronto. Accepts.
 HAMILTON, GILBERT M., Auburn, N. Y., to Richford. Accepts.
 HEATOR, GEO. W., Lamont, Mich., to Eastmanville. Accepts.
 MCALLISTER, JAS., People's Ch., Detroit, Mich., declines call to superintendency of state Antislavery League.
 MALONE, SAM'L J., to remain another year at Lyndon, Ill., at an increased salary. Accepts.
 MARTIN, BENJ. F., to Fulton, Wis., where he has been supplying.
 MOTE, HENRY W., Christopher, Wn., to Sprague. Accepts.
 RAJEVYAN, DIKRAN H., Hartford Sem., to the First Evangelical Ch., Hadj n, Turkey. Accepts, and sails July 7 on the *Astrua*.
 RICHERT, CORNELIUS, Germantown, Neb., to German Ch., Lincoln. Declines.
 SUTHERLAND, JOHN M., recently of Terre Haute, Ind., to Mound City and Valley Ridge. Accepts, and will live at Mound City.
 SUTTON, BENJ. A., Highland, Kan., to Nogales, Ariz.
 TALMADGE, ELLIOTT F., Hartford Sem., to assistant pastorate Center Ch., Hartford, Ct.
 TODD, HENRY C., Eagle River, Wis., to Prentice.
 WILD, JOHN, to remain a ninth year at Second Ch., Hanover, Mass. Accepts.
 WILKINSON, WM. A., North Branch, Minn., to Thirty-eighth St. Ch., Minneapolis. Accepts, beginning July 1.
 WILLIAMS, H. DE WITT, to South Britain, Ct. Accepts.
 WILLIAMS, JOS. A., to remain a third year at First Ch., Avoca, Io. Declines.
 WILLIAMS, WM., to remain a third year at Oldtown, Me. Accepts.

WISE, D. WELLESLEY, Princeton, Ill., to Gridley. Accepts.

Ordinations and Installations

CHERINGTON, REID B., Pacific Sem., o and rec. p. Kenwood and Glen Ellen, Cal., May 15. Sermon, Dr. F. B. Cherington, father of the candidate; other parts, Dr. J. K. McLean, Rev. Messrs. E. J. Singer, C. C. Kirtland and L. D. Rathbone.
 DAY, RICHARD C., Rohnerville, Cal., o. Rocklin, Apr. 23. Sermon, Dr. J. K. McLean; other parts, Rev. Messrs. H. F. Burgess, J. B. Silcox and W. C. Day, father of the candidate.
 MARTIN, BENJ. F., o. Fulton, Wis., May 22.
 NEWCOMB, OZRA E., o and rec. p. Thompson, O., where he has supplied since December, May 22. Sermon, Rev. T. D. Phillips; other parts, Rev. Messrs. E. O. Mead, J. G. Fraser, A. T. Reed and F. O. Eggleston.
 NORRIS, JOHN W., rec p. Elburn, Ill., May 8. Sermon, Pres. C. A. Blanchard; other parts, Rev. Messrs. W. F. Day, E. W. Huelster, A. F. Feilandt and E. S. Carr.
 PRATT, DWIGHT M., t. Walnut Hills Ch., Cincinnati, O., May 24. Sermon, Dr. C. A. Vincent; other parts, Rev. Messrs. C. H. Small, S. J. Heckman, Benj. Harris, G. H. Lee and Dr. J. G. Fraser.
 RAJEVYAN, DIKRAN H., Hartford Sem., o. Asylum Hill Ch., Hartford, Ct. Parts, Pres. C. D. Hartman, Profs. W. S. Pratt, C. B. Beardslee, A. T. Perry, Rev. R. F. Wheeler and Dr. J. H. Twichell.
 RAMSDALL, FRANK E., t. Pilgrim Ch., New York, N. Y., May 25. Sermon, Dr. A. W. Archibald; other parts, Drs. S. H. Virgin, C. C. Hall, C. E. Jefferson and F. A. Warfield.
 SHOENMAKER, ELMER E., t. North Ch., Newburyport, Mass., May 24. Sermon, Dr. Michael Burn-

Continued on page 820.

All Run Down

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Life and Work of the Churches

(Continued from page 819.)

Record of the Week

ham; other parts, Rev. Messrs. M. O. Patton, G. W. Christie, A. W. Hitchcock, C. R. Seymour and Dr. J. D. Kingsbury.

SWAIN, RICHARD L., t. Laconia, N. H., May 22 Sermon, Dr. Cyrus Richardson; other parts, Rev. Messrs. C. C. Sampson, Robt. Ford, G. I. Bard, A. E. Cross, F. G. Clark, C. A. G. Thurston and G. H. Dunlap.

Resignations

DUMM, WM. W., Third Ch., Denver, Col., to take effect June 30.

FARQUHAR, ROBT. W., Hassalo St. Ch., Portland, Ore., and will spend some months in Europe.

JAMES, BENJ., Port Angeles, Wn., to take effect July 1.

KERSHAW, WM. H., Morristown, N. J., because of the proposed disbandment of the church, owing to circumstances of long standing.

MCGUIRE, JOHN, Alton, Ont.

MERRIDITH, RICHARD, assistant pastorate at Tompkins Ave., Brooklyn, N. Y., and will make a tour of the world.

MUTTART, LORENZO W., Richmond, Me.

PINKERTON, HENRY M., Carthage, S. D.

PLANT, GEO. E., Second and Third Ch., Arena, Wis., to take effect on or before Sept. 1.

Dismissals

DEWEY, HARRY P., South Ch., Concord, N. H., May 23.

MESSEY, HARRY C., Faith Ch., Springfield, Mass., May 25.

Stated Supplies

JENKINS, D. LLOYD, at Monrovia, Cal.

Licentiate

LACROSSE (Wis.) ASSOCIATION: E. O. Chapel.

ANDOVER ASSOCIATION: Henry J. Bennett, Jos. H. Bennett, Edward F. Carey, Geo. Haines, Wm. M. Macnair and Lucius F. Reed—all of Andover Sem.

Personals

CLARK, CALVIN M., Center Ch., Haverhill, Mass., will spend two months in Europe, sailing June 9.

CRAWFORD, WM., was presented with two handsome books at the recent meeting of the Lacrosse (Wis.) District Convention, whose registrar he has been for thirteen years.

DEWEY, HARRY P., shortly before entering upon the pastorate over the Church of the Pilgrim, Brooklyn, N. Y., presented South Ch., Concord, N. H., with a marble baptismal font in memory of his son, Thatcher Dewey. A reception with very large attendance was given to Dr. and Mrs. Dewey by the South congregation last Tuesday evening before their departure for Brooklyn.

ECOB, JAMES H., having successfully passed through the formalities imposed by the Unitarian fellowship committee, has been enrolled as a minister of that denomination, so says the New York correspondent of the *Christian Register*.

ENGLISH, REV. and MRS. WM. F., were presented with a roll-top desk and chair, sideboard and dinner set at a reception tendered them by the East Windsor, Ct. church on the fifteenth anniversary of their marriage.

PINGREE, ARTHUR H., Pigeon Cove, Mass., is spending three months in Europe.

TITSWORTH, JUDSON, has been reading to his evening congregations at Plymouth Ch., Milwaukee, Wis., chapters from a novel which he has written recording the story of a young man's conversion.

TORREY, CHAS. C., Andover Sem., recently appointed professor of Semitic languages at Yale, has been chosen resident director of the School for Sacred Research in Palestine, and a year's leave of absence from Yale has been granted him.

American Board Appointments

THOM, NELLIE F., daughter of Dr. D. M. B. Thom, medical missionary of the American Board at Mardin, Eastern Turkey, has received appointment to the same field and will be connected with the girls' school at Mardin.

Missionaries on Furlough

These missionaries of the American Board have recently arrived in this country:

ADAMS, ALICE P., in San Francisco, April 17, from Japan.

HASKELL, EDWARD B., and wife, in New York, April 19, from Turkey in Europe.

HOLTON, EDWARD P., and wife, in New York, May 1, from the Madura Mission.

WASHBURN, GEO. T., and wife, in New York, May 9, from the Madura Mission.

Departing Missionaries

DORWARD, JAS. C., sailed May 18, to return to the Zulu Mission.

PATRICK, MISS MARY M., sailed May 2, to return to Western Turkey.

For Accessions to the Churches see page 822.

Obituary

IN MEMORIAM

Mrs. Lydia Wheeler Hall peacefully entered into rest on Friday, May 18, at Malden (Linden), Mass., in the seventieth year of her age. Her last sickness, patiently and sweetly endured, was brief but severe.

Mrs. Hall was born at Barnstead, N. H. She was the daughter of Hazen and Jane Jewett Wheeler. Her brothers are the well-known physicians, Dr. John Wheeler of Pittsfield and Dr. Phineas Wheeler of Alton, N. H. Another brother, Mr. Luke Wheeler, lives in Westfield, 10; and another, Mr. Lauren Wheeler, lives at Rochester, N. H., where also resides her only surviving sister, Mrs. Ellen Wheeler Louges.

The departed was educated at Barnstead and Gilmanton Academy. After graduating she taught school for several years in her native state and also in Massachusetts. On Jan. 1, 1861, she was married to Mr. William O. Hall, Revere, Mass., where the family resided until 1872, when they moved across the line to Malden, where the remainder of her life was spent. The husband, who is in poor health, survives her; also three children, Mr. W. W. Hall, who is a prominent merchant in Malden, Mrs. Hattie Hall Spaulding of Chicago and Mrs. Alice Osborne Jackson of Malden. There is also a stepdaughter, Mrs. Mary Shurtlett of Revere, and eight grandchildren. Three other children had passed on before her. A very promising son died in 1886 soon after graduating at Harvard.

The funeral services were held at the family residence on Beach Street on Sunday afternoon, May 20, and were conducted by her pastor, Rev. J. Chris. Williams, assisted by Rev. Dr. Danker, rector of the Episcopal church. The eulogy of her pastor was touching and beautiful because all those present felt that it was truthful. Mrs. Mabel Barstow sang with great pathos "Thy will be done" and "When the mists have rolled away." The floral offerings were many and beautiful.

According to her request she was buried at Barnstead, near her birthplace, and beside her near kindred and many of her early friends, her pastor and Rev. L. E. Elm officiating at the grave.

In her death not only the home but the Linden Congregational Church of Malden, of which she was a devoted member, and also the community sustain a heavy loss. Hers was a strong and forceful nature. She was much above the average in intelligence and ability. She had read extensively and thought deeply on many subjects, and considering her many domestic duties she was surprisingly familiar with many of the best works of biography, history, poetry and the periodical literature of the day. The *Congregationalist* was a great favorite with her. Almost to the end she kept abreast with the real thought of the day. These, however, she did not read to the exclusion of the Book, which she loved best of all.

Her character was strong and pure, and beautiful; such as the great Refiner alone can mold and polish. Her true womanly sympathy, utter unselfishness, her untiring service for others, her many sterling virtues endeared her to many hearts. She rarely complained, seldom sought ease or sympathy for herself. The Master's words are applicable to her: "She hath done what she could."

As a friend and neighbor she was cordial, considerate and helpful; as wife and mother, faithful, devoted, patient, self-sacrificing; as a member of the church she adorned her profession. Her life's mission I suspect, her work on earth is finished. She has passed from the earthly to the heavenly home; from the church militant to the church triumphant.

"The loved and lost!" Why do we call them lost? Because we miss them from the outward road. God's unseen angel o'er our pathway crost, Looked on us all, and loving them the most, Straightway relieved them from life's weary load. They are not lost; they are within the door That shuts out loss and every hurtful thing, With angels bright, and loved ones gone before, In their Redeemer's presence evermore."

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" Rochester	9.40	1.30 A. M.
" Buffalo	11.40	
" Toledo	5.55 A. M.	
" Detroit		8.00
" Chicago	11.50	3.00 P. M.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 10-18. Lives that Lift. Luke 13: 20, 21.

By using new figures of speech now and then we gain new ideas of the working of Christianity. Many a time have we been told that the world is lost and needs to be saved. That is forever true. But it is equally true that the world is sunken and needs to be lifted, as Drummond put it in his fresh way. Missionary efforts then, at home or abroad, the outgo of personal influences, are designed to raise this world to higher summits. As Longfellow puts it,

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

Out of what does this world need to be lifted? First from materialism. A noted inventor of our day once said, "I never lift my eyes ten feet above the earth." That was his way of expressing his absorption in tangible things, which he could dissect with his probe or weigh upon his scales. It seems sometimes as if this same attitude prevailed in business and professional circles, in society, and even in that place where the highest ideals should rule—the home. What shall we eat and drink? What shall we wear? How shall we get houses and lands and things wherewith to amuse ourselves? But it is the business of us Christians, by example and by precept, to lift men out of this self-centered realm, to open the portals of the world just above them, not so very far away after all, the glory of which eye hath not seen nor ear heard.

Out of its pessimism, too, this depressed world needs to be lifted. There are a great many hopeless lives. Before them for a time dances this or that will-o'-the-wisp, this or that anticipation of temporary delight. But strip off the masks and you will find discontent, discouragement, pessimism. The gospel of Christ is the only unfailing reservoir of hope. Wherever it goes in its simplicity and power it lifts men out of hopelessness into hope.

But why talk about the big world and its needs! Your business, my business, is with the lives which we can touch, which we are touching, day by day. Depend upon it, we are either dragging them down or lifting them up. O to be among the lifters of the human race! To do this we must first of all be lifted ourselves. It is only they who have mounted up on wings like eagles who can themselves run and not be weary and stretch a hand to their brethren faltering in the way. Only as Christ buoys us up, draws us ever nearer himself, shall we be able to get down under some other life and lift it out of its worldliness and despair.

And one way in which the Master himself lifted others up was by being lifted up himself. Stretched upon the cross he draws all men unto him. Never was there such a magnet as this in the world, exerting its silent, but mighty, influence in China, America and India today as powerfully as it did in Palestine nineteen hundred years ago. Perhaps your secret cross, from which you shrink and the pain of which is very real and constant, is lifting up your life, is so glorifying it that you can all the better lift your fellowmen.

ITEMS OF ENDEAVOR

A mural box for requests for prayers is used by one society.

A complimentary service to honorary members is reported as much enjoyed.

Denominational history has been studied by a group of C. E.'s in monthly meetings.

Special interest attaches to the yearly gatherings of the state unions in view of the absence of any national gathering in the country in July.

The Union Church Endeavorers of Boston are aggressive in increasing their enrolment. Hecto-

graph letters with constitution, pledge and application cards are regularly mailed to prospective members.

W. B. M. Semiannual

The semiannual meeting of the Woman's Board of Missions was held with the Old Colony Branch in the North Congregational Church, New Bedford, May 22, under the favorable auspices of a bright May day, the attendance of a large delegation from Boston and other places, a good number from the locality and the welcome from the New Bedford ladies, expressed in the cordial words of Mrs. W. E. Chase and through flowers, music and a luncheon. Mrs. C. H. Daniels, vice-president of the board, presided in the morning, and Mrs. Judson Smith, president of the board, in the afternoon. Old Colony Branch was represented officially by its president, Mrs. Charles A. Ratcliffe.

Miss Child, home secretary, reviewed the work of the last six months, showing that in some branches new societies have been formed, and there have been other signs of reviving interest so earnestly desired in this last year of the closing century. Receipts for the six months have been: in contributions \$43,726.52, specials \$3,855.93, legacies \$5,232.99; as compared with the same time last year a loss in contributions of \$2,945.15, increase in specials of \$2,392.07, gain in legacies of \$205.75.

Miss Lamson gave an earnest address upon the present status and importance of junior work, which was followed by helpful discussion. Glimpses of the Ecumenical Missionary Conference were given, the Social Side being presented by Mrs. A. C. Thompson, Breadth and Variety by Miss Stanwood, Woman's Sessions by Mrs. Henry D. Noyes, Young People's Sessions by Mrs. J. F. Hill, Spiritual Impression by Mrs. C. L. Goodell and Results by Miss Child.

Three missionaries represented the foreign field, Miss Chittenden of Foochow bringing her message from that city. Miss Case of Osaka, Japan, told an interesting story of "Miss River Island and her work"—an account of a little girl who began life under trying circumstances and who, under Christian training and school privileges, has developed into a most useful Bible woman. The Transvaal and Missions furnished a fruitful theme for Mrs. Goodenough of Johannesburg, who held all the audience as attentive listeners. An interesting feature was the presentation by the president of four new missionaries—Miss Mary A. Channell of the Springfield Normal Training School and a trained nurse, under appointment for Micronesia, with the expectation of going with Mr. and Mrs. Price to open new work in Guam; Miss Mary Isabel Ward, daughter of the late Langdon S. Ward, a Mt. Holyoke graduate of 1897, who will go to the Marsovan Girls' School; Miss Grisell McLaren, Mt. Holyoke, '93, who will

strengthen the force at Van, Eastern Turkey; while Miss Matilda S. Calder, Mt. Holyoke, '96, at present teaching in the high school in Middletown, Ct., is to supply a pressing need in the Central Turkey Girls' College at Marash. Each of these young women spoke a few words, and, with Scripture charge and promise from the president, they were commended to divine protection and guidance by Miss Washburn. Other devotional exercises were led by Miss Young of Kobe, Japan, and Rev. J. A. MacColl, pastor of the North Church.

The total eclipse of the sun on the 28th was most successfully observed in the South Atlantic States by corps of astronomers from the leading universities and observatories of the country. The Harvard corps stationed at Washington, Ga., secured seventy photographs. Visually the corona resembled that of the 1889 eclipse. European observers resorted to Spain or North Africa. It was visible to a greater or less degree in its entire path of totality.

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72x90 Unbleached Sheets.....	50c	41c	72x90 Bleached Sheets.....	55c	45c
81x90 Unbleached Sheets.....	55c	45c	72x99 Bleached Sheets.....	61c	50c
81x99 Unbleached Sheets.....	61c	50c	81x90 Bleached Sheets.....	63c	50c
90x93½ Unbleached Sheets.....	63c	50c	81x99 Bleached Sheets.....	65c	55c
90x99 Unbleached Sheets.....	69c	55c	90x99 Bleached Sheets.....	69c	60c
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42x40½ Pillow Cases.....	14c	12½c	45x40½ Pillow Cases.....	17c	14c

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BOSTON

Life and Work of the Churches

(Continued from page 820.)

Accessions to the Churches

	Conf.	Tot.		Conf.	Tot.
CALIFORNIA			NEBRASKA		
Riverside,	—	24	Kearney,	5	7
Rosedale,	—	9	Omaha, Plymouth,	1	6
San Francisco, Beth-	—	—	Vine St.,	2	7
any,	—	13	Taylor,	5	7
Whittier,	1	6	Verdon,	16	16
CONNECTICUT			Weeping Water,	35	38
New Britain, South,	—	26	NEW HAMPSHIRE		
New Milford,	4	5	Keene, First,	1	7
Watertown,	2	4	Second,	—	5
ILLINOIS			NEW YORK		
Bowen,	—	12	Brooklyn, Plymouth,	—	77
Chicago, Lincoln	—	—	South,	—	33
Park,	3	7	Buffalo, First,	5	13
Sedgwick St.,	—	4	Mt. Vernon,	2	6
Stratton Memorial,	—	25	New York, Broadway	—	8
University,	7	7	Tabernacle,	2	18
Warren Ave.,	5	17	Norwich,	19	26
Loda,	—	17	Saugerties,	17	21
Makanda,	—	17	Saville (L. I.),	3	3
Naperville,	11	13	Sidney, First,	17	21
Nepomnet,	—	8	NORTH DAKOTA		
Oak Park, Second,	10	13	Rose Valley,	—	5
Roberts,	2	5	Twin Valley,	—	6
Sycamore,	—	34	OHIO		
INDIANA			Cincinnati, Colum-	16	20
Indianapolis, May-	—	4	bia,	4	8
Shipsbawana,	6	6	Cleveland, Park,	—	—
IOWA			Columbus, St. Clair	—	—
Colesburg,	—	52	Ave.,	5	8
Lake View,	17	17	Garrettsville,	13	13
Montour,	14	23	Glastone,	—	3
Rockwell,	1	7	OKLAHOMA		
Traer,	—	5	Olivet,	—	5
MAINE			Pawnee,	—	15
Fryeburg,	5	5	Perry,	—	—
Kendebunkport,	—	3	OREGON		
South,	—	4	Ashland,	—	21
First Parish,	4	4	Forest Grove,	2	8
Portland, State St.,	4	4	Portland, Sunnyside,	—	4
MASSACHUSETTS			SOUTH DAKOTA		
Everett, Courtland	—	—	Keweenaw,	12	15
St.,	6	7	Erwin,	—	9
First,	10	13	Iroquois,	7	4
Fall River, Fowler,	8	12	Perkins,	—	15
Haverhill, Center,	5	8	VERMONT		
Reading,	9	14	Burlington, College	—	—
Walpole,	4	5	St.,	7	9
Ware,	4	5	Colchester,	8	14
Wellfleet,	4	5	Georgia,	2	3
MICHIGAN			Jericho Center,	8	8
Bradley,	—	9	Lowell,	—	24
Durand,	4	9	Rochester,	7	11
Eastlake,	—	40	Waterville,	3	3
Grand Rapids, Smith	—	—	WASHINGTON		
Memorial,	3	3	Bossburg,	4	4
South,	—	38	Forest,	—	12
Litchfield,	—	13	Hillyard,	4	16
Muskegon, First,	—	5	Orting,	—	—
Ovid,	—	12	WISCONSIN		
Vicksburg,	—	—	Dodgeville,	—	10
Wayland,	—	—	Fond du Lac,	14	14
MINNESOTA			St. Bridge,	9	13
Alexandria,	6	9	Whitewater,	12	17
Grey Eagle,	9	13	OTHER CHURCHES		
Lake Benton,	5	10	Albuquerque, N. M.,	1	8
Minneapolis, Plym-	—	—	Atlanta, Ga., Cen-	—	—
outh,	7	20	Chalita, Ida.,	13	24
Ulen,	—	5	Charleston, S. C.,	—	18
MISSOURI			Havana, Cuba, Cen-	—	—
St. Louis, Memorial,	17	17	tral,	—	54
Oliver Branch,	12	12	Newport, Ky.,	12	12
Springfield,	—	10	Nickerson, Kan.,	—	6
NEBRASKA			Nome, Alaska, St.	—	—
Arcadia,	3	3	Bernard,	—	36
Beemer,	6	6	Sheridan, Wyo.,	10	11
Cambridge,	10	10	Tampa, Fla.,	—	—
Out-station,	—	40	Wilbur, Mont.,	1	5
Columbus,	10	13	Churches with less	—	—
Crete,	4	4	than three,	2	12
Hay Springs,	1	3	Conf. 537. Tot. 1,591.		
Irvington,	—	—			

Conf., 537; Tot., 1,591.

Total since Jan. 1: Conf., 4,833; Tot., 11,107.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 3, 10 A. M. Speaker, Rev. E. H. Byington, D. D.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., May 30-June 5.

FREE RELIGIOUS ASSOCIATION, Hollis St. Theater, Boston, June 1, 10 A. M.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION, Edinburgh, Scotland, June 22-29.

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 5-21.

NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.

INTERNATIONAL C. E. CONVENTION, London Eng., July 14-18.

NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.

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Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Oolt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 807 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

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THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; G. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

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THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening, sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

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Education

— Conway, Mass., is to receive from Mr. Marshall Field of Chicago a free public library building costing \$100,000. Mr. Field was born in Conway.

— Amherst College keeps step with the times. The trustees voted unanimously last week that Greek shall be no longer a requisite for the attainment of the degree of A. B. Latin will continue to be required. Dr. Lamson's successor on the board of trustees is Rev. H. S. Bliss, '82, of Montclair, N. J. George A. Plimpton of New York is also elected a trustee.

— No less fitting than the appointment of Mrs. Alice Gordon Gulick as dean of the woman's department at the Harvard summer school for Cuban teachers is the choice by President Eliot of Prof. E. C. Hills, the dean of Rollins College, Fla., as director general of the teaching force. The work which Rollins has been doing with Cubans for the last three years is thereby recognized. Up to this time it has been the only school in the country to receive and educate them in any considerable number. President Eliot has also selected one of the teachers at Rollins, Mrs. Caroline H. Abbott, to serve on the teaching force at Cambridge.

Tangles

44. ANAGRAM ICILY TURNED

The skeptic will not give assent
To truth from Heaven eminent—
"Your dogmas I cannot receive,
In fact I only will believe
What I can understand"—"I see;
How very short your creed must be!"

DELIAN.

45. CIPHER

Noreg I St rary ourn A med I dwr It E ef
nam: eyo uhadi Nbla okorwh It E no rare-
wet old whom A deyo ndr St, O: rwh nitwa
sy out, urn edt O du Stthou ghgo, ney our
raest I Llf llay our placef orid olsa refo
Undne Ara Lit hewor ldro U. N. Dnokl.
Ngorp-re-Ten De. Rway out ooh eatth
emwa Sally ouoon Ldd ono An Gelsup ern
A Lord, emoninf Erna lbi Rdbe astor many
Eteo Lve I tie an; Tosa mne Lloo Kr eadh Is
fr St-Ba-O Kinch apt Enl nete Ena Lin
eeds D-I-asee nforth, Ereal lth emy St-ery
lsol vedint: Nathl Story.

I write not Latin, Hebrew, Greek;
Nor aught but English do I speak;
Yet should I thus perchance perplex
One anxious youth of either sex,
Have patience, place my letters right,
And all will quickly come to light.
Like prose I've writ, but if you please
'Tis poetry with equal ease.

E. HERBERT.

46. LITERARY NUMERICAL

Whole wrote about a table.

2-1-4-5-12-16 was written about by Thackeray. 14-15-17-8 was written about by John Howard Payne. 6-7 was written about, by that title, by Charles Dickens. 13-3-18-19 was written about by Mrs. Ople. 11-9-10 has been written by all authors. RUTH HALL.

47. CHARADE

A learned pig may even know
Enough to pick out letter THREE,
But 'tis not in a TWO to ONE,
Though in a ONE-ing tower he be.
FOUR, learning does not seem to be
Adapted to our feline friend—
But boys his indolence should FIVE
And many hours in study spend.
Then after a WHOLE of studious years
Sometimes the learned man appears.

J. H. S.

48. CHARACTERISTIC INITIALS (More Distinguished Congregationalists)

1. Organizes Other Homes. 2. General Head. 3. Well Developed Helper. 4. Serves Museum. 5. Guides Missionary Business.

6. Would Have Right. 7. Holds Pastorate Devotedly. 8. Ably Judges Fr Brethren. 9. Sends Free Wisdom. 10. Reliable Teacher. 11. Giant Among Giants. 12. Ably Teaches Parsons. 13. Enduring Kind. ALPHA.

ANSWERS

39. I-dol(l).

40. (Author's answer.) Gera, Hamm, Gotha, Wigan, Bath, Abo, Govan, Van, York, Ponce, Thorn, Dover, Agra, LeMans, Mons, Pau, Leith, Quito, Nevers, Ayr, Riga, Amol, Leon, Nice, Oldham, Amoy, Salem, Lima, Tokat, Ashton, Bury, Ava, Bonn, Perth, Angers, Singan, Utica, Canton, Lodl, Agar, Orel, Tver, Hue, Para.

41. 1. Mendicant. 2. Cormorant. 3. Truant. 4. Vagrant.

42. Easy, but not too easy; found with too great ease; nor yet with too little ease; am easy; if you do not solve me with ease; easy yet not easy.

43. Bridle your tongue.

Answers acknowledged: C. W. F., Boston, Mass., 34, 35, 36, 37; Abbie A. Tidd, Westboro, Mass., 37, 38; W. W. Madge, Oakland, Cal., 31, 32, 33, 34, 35, 36, 37, 38; Katherine Lynch, Salem, Mass., 35, 36, 37, 38; J. H. S., Auburndale, Mass., 34, 35, 36, 37, 38; Mrs. W. A. Harrington, Webster, Mass., 35, 36, 37; F. S. B., Chelsea, Mass., 35, 36, 37.

The sender of 45 states that it answers Bishop Wilberforce's riddle, mentioned in *The Congregationalist* of April 19, and that, although not before published, it has been in his family for many years.

Among the answers given to 38 are "Globe," "A windmill" and "Motion."

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From Boston Transcript.

In all matters of finance caution is now the rule. It is not stating an untruth to say that very many of the old-time methods of investment are proving unsatisfactory. This is so much a fact at the present that a genuine crisis has been reached, and persons with any surplus of money are gladly turning to such new avenues of investment as are proving trustworthy and of good earning power. The chief points of the proposition of fruit foods are that they are wholly common sense, and that the more their capacity of profit and splendid growth is investigated does the business show itself a remarkable opportunity for investment.

To Investors.

One of the most perplexing problems facing every one is to so invest his savings as to have them, first of all, *safe*, then to be earning dividends, and finally, if possible, to have the parent amount, itself, steadily growing in value.

We know that all these features are met in this investment. The practical evidence exhibited on every hand clearly shows that this business, already well established and of good earning power, is to be no ordinary success, or the sale of our products confined to the American market.

Business Fully Established.

The fruit ranches owned by this company, in California, are in full bearing and at no time have they yielded such crops as are assured this year. Manufacturing *fruit foods* has been successfully prosecuted for five years in California and for four years in Chicago. Boston factory will be soon established, and the goods will be on the New England market by Sept. 1.

Sale of Shares

has been very satisfactory. Capital obtained is for development on the lines on which the business is now running and on which it is now successful. Our concentrated fruits are made wholly from ripe fruit, and the 10 per cent. discount we are offering to those who take shares immediately is to secure requisite capital to pay spot cash for this ripe fruit, vast quantities of which we use, over and above what our ranches produce.

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Good Dividend Earned in 1900.

We make it an object for you to buy shares now.

If you have your savings invested unsatisfactorily, and wish to change, even if the change involves small temporary loss, our 10 per cent. discount will repay you. A good dividend is assured for this year and for each succeeding year, while the shares will be constantly increasing in value.

Balance of Shares.

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The balance of the block of shares offered at \$10 per share, with a discount of 10 per cent. for immediate cash, could easily be taken by the readers of *The Congregationalist* in the next few days. Will you not, personally, take advantage of this offer? Decide on the number of shares you wish and send order at once to

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